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A GUIDE

TO THE

BABYLONIAN AND ASSYRIAN ANTIQUITIES.



BRITISH MUSEUM.

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A GUIDE

TO THE

BABYLONIAN

AND

ASSYRIAN ANTIQUITIES.

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PREFACE.

In this Guide are described the great collections of Babylonian and Assyrian antiquities which have been acquired as the result of excavations made by the Trustees of the British Museum, and by purchase, since the year 1846. These collections cover a period of about four thousand years—that is to say, from about B.C. 3500 to A.D. 500. The chronological evidence which has become available during the last twenty years has made it necessary to modify the scheme of chronology which was based upon the date given for the reign of Narâm Sin on the cylinder of Nabonidus. But though the period of the rule of this king must be reduced from about B.C. 3700 to B.C. 2700, our knowledge of the general history of the Early Period, which reaches back to B.C. 4000, has been greatly increased.

The collections consist of sculptures and bas-reliefs, and inscribed monuments, boundary-stones, gate-sockets, and bricks bearing the names and titles of the kings who made them; baked clay cylinders and prisms and tablets inscribed with records of the history and of the religious, commercial, and domestic life of the Babylonians and Assyrians; objects which illustrate the art of Babylonia and Assyria, Elam, and the surrounding nations, in bronze, ivory, terra-cotta, and precious stones; and numerous miscellaneous objects belonging to the later periods of the Persian, Greek, Parthian, Roman, and Sassanian periods of occupation in Mesopotamia.

The number of objects in these collections is nearly 120,000, and in them is comprised by far the largest portion of cuneiform material available for reconstructing the history of Western Asia. The large sculptures and bas-reliefs are exhibited in the Assyrian Galleries on the ground floor and

basement, and some 8,300 of the smaller objects are exhibited in the Babylonian and Assyrian Rooms in the Second Northern Gallery upstairs.

The descriptions of the sculptures and many other objects have been revised and enlarged, and in the Introduction, which has been re-written, the latest results of historical and archaeological research have been incorporated. In this an attempt has been made to sketch the history of Sumer and Akkad from the earliest times, and to give parallel accounts of the civilizations of Babylonia and Assyria. A full list of the governors and kings of these countries who reigned from about B.C. 3000 to B.C. 331 will be found on pp. 240–255. This is the first complete Assyrian King-List published in England. In dealing with the History, Religion, Literature, and Art of the Babylonians and Assyrians, the aim throughout has been to supply the information most necessary for understanding the Collections, but the needs of the student and the beginner have not been forgotten.

In dealing with the early monuments of Elam, Sumer and Babylon I have been greatly helped by Mr. C. J. Gadd, B.A., Assistant in the Department, and in matters touching the Northern Empires of Assyria, Mitanni (Mesopotamia proper), Urartu (Wân), and the peoples of Asia Minor, by Mr. Sidney Smith, M.A., Assistant in the Department. And a description of the antiquities from the excavations of the Trustees of the British Museum at "Ur of the Chaldees" (Muḳayyar) and Tall al-'Ubêd has been supplied by Dr. Hall, Deputy-Keeper of the Department.

E. A. WALLIS BUDGE.

DEPARTMENT OF EGYPTIAN AND ASSYRIAN ANTIQUITIES, BRITISH MUSEUM.
20th December, 1922.

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ERRATUM.

Page 62, line 1. *For* Ashur-bel-sharrani, *read* Ashur-nadin-akhê, B.C. 1450.

A GUIDE

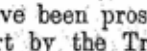
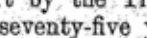
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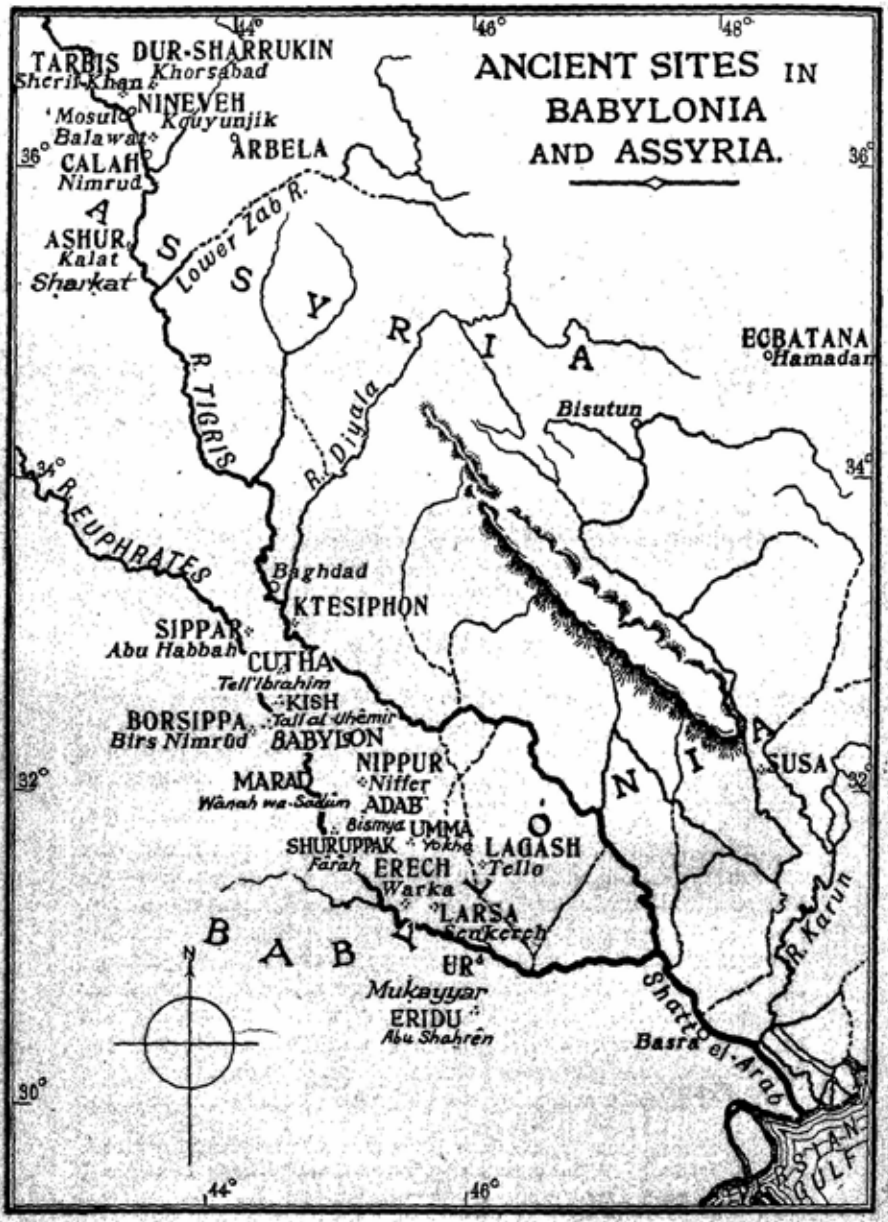
INTRODUCTION.

THE antiquities exhibited in the Babylonian and Assyrian Rooms in the Second Northern Gallery, and in the Nimrûd and Nineveh Galleries, etc., are the result of a series of excavations which have been prosecuted in Assyria and Babylonia, for the most part by the Trustees of the British Museum, during the last seventy-five years. The scene of these operations is represented on page 2. A perusal of the following introductory paragraphs on the **History of Babylonia and Assyria,** and the **writing, language and literature, religion,** etc., of the ancient inhabitants of these countries will help to a better understanding of the antiquities to be described.

BABYLONIA.

That portion of Mesopotamia to which the name of **Babylonia*** has been given by classical and later writers is called in the cuneiform inscriptions the **country of Ḳar-Duniash,**  , and the **countries of Sumer and Akkad,**  . Babylonia proper, at certain periods, was bounded on the north by a line drawn due west from Baghdâd to the Euphrates, on the south by the head of the Persian Gulf, on the east by the Persian Mountains, and on the west by the Syrian Desert. The most striking features of this territory are the two great rivers, the **Tigris** and the **Euphrates,** which run into each other at Ḳurnah, and under the name of the Shaṭṭ al-'Arab flow in a single stream into the Persian Gulf. Civilization has existed here from time immemorial, and it is one of the oldest inhabited regions in the world. The excavations of ancient sites carried out by Loftus

* The Greek name Βαβυλωνία is derived from "Babylon," the Greek form of the name of the capital city, BAB-ILI, i.e., "The Gate of God,"  , the BABEL, בָּבֶל of the Hebrews.


ANCIENT SITES IN BABYLONIA AND ASSYRIA.
TARBIS
DUR-SHARRUKIN
Khorsabad
Sherif-Khan
NINEVEH
Kuyunjik
Mosul
Balawat
ARBELA
CALAH
Nimrud
ASHUR
Kalat Sharkat
ASSYRIA
Lower Zab R.
R. TIGRIS
R. Diyala
ECBATANA
Hamadan
Bisutun
R. EUPHRATES
Baghdad
KTESIPHON
SIPPAR
Abu Habbah
CUTHA
Tell'Ibrahim
KISH
Tall al-Uhemir
BORSIPPA
Birs Nimrud
BABYLON
NIPPUR
Niffer
MARAD
Wanah wa-Sadum
ADAB
Bismya
UMMA
SHURUPPAK
Fara
Yokha
LAGASH
Tello
ERECH
Warka
LARSA
Senkereh
BABYLONIA
UR
Mukayyar
ERIDU
Abu Shahrein
SUSA
R. Karun
Shatt el-Arab
Basra
PERSIAN GULF
N
36°
34°
32°
30°
44°
46°
48°

in 1854–5, and the more recent explorations of British, French, and German archaeologists have proved the existence of a distant **stone age** in Babylonia. But **metal** was known to the Babylonians and used by them from a very remote antiquity. It seems to have been introduced by the earliest race known to have settled in Babylonia, viz., the **non-Semitic people** now called **Sumerians**. These were not, probably, the aboriginal inhabitants, but only the earliest of many successive invaders from neighbouring countries. Their home may have been Central Asia, and they seem to have passed along the coast of the Caspian Sea. Their settlement in southern Mesopotamia must have taken place at a very remote period, for it is certain that when they first appear in history they had been in possession of the country for a very long time, and their mythology is of such a character that it could only have been evolved there.

The **system of writing** which developed into the cuneiform script is thought to have been invented by the Sumerians, but in any case we owe to their early use of it whatever knowledge of their history we possess. This invention was made long after the beginning of the traditional history which preserves, in documents written at a later period, records of dynasties and demigod kings of fabulous power and longevity. With the coming of writing these records lose their mythical character. The texts show that the **political condition** of Sumer was the same both in the traditional and historical periods, and that the territory was divided among a number of **City-states**. Each of these was ruled by a **Patesi**  or "Governor," who seized the first opportunity to assume the title of **Lugal** *i.e.*, "Great Man" or "King." Among these City-states there was always one which, for a time at least, was recognized generally as the "city of royalty," or capital. The scribes of the later period enumerate "eleven cities of royalty," viz., Kish, Erech, Ur, Awan, Khamazi, Adab, Mari, Akshak, Agade, Gutium, and Isin.* Now the city of Awan was in the Elamite country, not far from Susa, and Gutium lay to the east

* 1.  Kish-(KI). 2.  Uruk-(KI). 3.  Uri-(KI). 4.  A-wa-an-(KI). 5.  Kha-ma-zi-(KI). 6.  Adab-(KI). 7.  Ma-ri-(KI). 8.  Akshak-(KI). 9.  A-ga-de-(KI). 10.  Gu-ti-um-(KI). 11. I-si-in-(KI).

of the Tigris, and it is clear from these facts that the Sumerians were sometimes ruled over by foreigners. The Sumerian race was subjugated by the **Semites**, who made their way down the Euphrates, and established a dynasty and ruled Sumer from Mari, a city on the Euphrates, far to the north of Babylonia. The names of some of the primitive kings of Kish and Agade are Semitic, and it is certain that, as far as any tradition extends, there were always **Akkadians**, *i.e.*, people of Semitic race and language, settled in Northern Babylonia. Thus the ancient name of Babylonia, "Land of Sumer and Akkad," corresponded with a true ethnographical distinction.

The Sumerians compiled lists of kings who were believed to have reigned before the Flood, and grouped them into dynasties, but the records of them are of a mythological character. The earliest monuments which have come down to us show that **Mesilim, Lugal-tarsi**, and **Enbi-Ishtar** ruled at Kish, a very ancient "city of royalty," at a period which was probably about B.C. 3000. A rival of the last-named, called **En-shakush-anna** of Erech, succeeded in obtaining the "kingdom," which passed from his successors to the city of **Adab** (Bismaya), and thence to **Mari**, a district on the west bank of the Euphrates, opposite the Khâbûr. About this time a line of powerful governors was ruling in the southern city of Lagash (Tall Lo), and the remains of the buildings and statues found there attest the high organization and prosperity of their city. These rulers were called **Ur-Ninâ, Akurgal, Eannadu, Enannadu (I.), Entemena,** and **Enannadu (II.)**. The third of these, Eannadu, was a great soldier, for, having reduced the neighbouring city of Umma and conquered the cities Ereoh and Ur, and the country of Elam, he marched against the land of Akkad in the north, and made himself king of Kish. The last king of his dynasty, **Urukagina,** was defeated by **Lugal-zaggisi**, who plundered Lagash, and then seized the sovereignty of Erech, and the sovereignty of Babylonia, which he held for 25 years. He boasts in his inscriptions that from the Persian Gulf to the coast of the Mediterranean no man had been able to withstand him.

The power of Lugal-zaggisi and of the southern Sumerians was soon after these events broken by the Semites, who had been settled in Akkad for a long time. Their attack was led by the famous warrior **Sargon** (*i.e.*, Sharrukîn, the "true king") **of Agade**, who is mentioned on a cylinder of Nabonidus, the last native king of Babylonia (B.C. 555–538). The cylinder states that Narâm-Sin, a later king of Sargon's dynasty, reigned



Inscribed brick or memorial tablet of Eannadu, king of Lagash, recording the sinking of a well in the forecourt of Ningirsu's temple at Lagash.
[Babylonian Room, Wall-Case 1, 7; 85,979.] (See p. 58.)

3,200 years before, and according to this statement Narâm-Sin must have flourished about B.C. 3750. But the evidence of the Lists of Kings and general probability suggest that this date is too high by one thousand years, and it is now generally thought that the scribes of Nabonidus either made a mistake in copying or that there was a mistake in their archetype; in fact that they wrote 𒐕𒐕𒐕 𒌋𒉡 𒐕𒐕 𒉡 3200 instead of 𒐕𒐕 𒌋𒉡 𒐕𒐕 𒉡 2200. We may assume then that Sargon reigned between B.C. 3000 and B.C. 2700. He built the city of Agade and made it the seat of his power, and he conquered Lugal-zaggisi, and made himself overlord of Babylonia. Not content with such success he marched his army northwards up the Euphrates to the "Cedar Forest and the Silver Mountains," *i.e.*, the Lebanon and Taurus ranges, and in the south-east he "washed his weapons" in the Persian Gulf, which he crossed in ships with his army to attack Elam. **Rimush** and **Manishtusu**, the sons of Sargon, maintained the Babylonian power in Elam, but many of the Sumerian cities revolted after Sargon's death, and the crushing of the rebels was no easy matter. Stubborn revolts again broke out under another king, **Narâm-Sin**, who overcame the rebels and was able to devote his energies to enlarging his kingdom. He conquered Elam in the east, and added to his possessions in the west, and his victorious arms reached the upper waters of the Tigris. Though Narâm-Sin revived the glories of Sargon's reign, the power of Akkad had begun to decline, and under **Shar-gali-sharri** it had so greatly diminished that after a short period the **Gutians**, a barbarian tribe from the east of the Tigris, invaded and conquered the country. The Gutians oppressed Babylonia for 125 years, but at length the Sumerians revolted under **Utu-khegal**, king of Erech, and **Tirigan**, the last of the Gutian kings, and his followers were expelled.

For a time there was no predominant power in the land, and the cities enjoyed a large measure of autonomy. Among these may be specially mentioned the city of Lagash, which prospered and obtained great importance under a series of able governors, of whom **Ur-Bau**, **Gudea** and **Ur-Ningirsu** are the best known. The monuments and inscriptions of Gudea are the products of a very high order of civilization.

Now followed a period of 125 years, during which Babylonia was ruled by a dynasty of five kings, whose capital was the ancient city of **Ur** on the Euphrates (the modern Mukayyar). The first of these, **Ur-Engur**, made himself master of Erech, Larsa and Nippur, and probably also of Akkad itself. His

successor, **Dungi*** (**Shulgi**), during the 50 years of his reign consolidated his kingdom, pillaged Babylon, and established his rule over vast districts to the east of the Tigris and in Elam. He failed to extend his kingdom westwards, for the steady advance of Semitic tribes down the Euphrates made it impossible. **Bur-Sin I.** did little but maintain the rule which Dungi had established in the east, but it is noteworthy that his supremacy was acknowledged by **Zariḳu**, one of the earliest rulers of the city of Ashur. **Gimil-Sin** adopted the policy of his predecessor in the east, but found it necessary to build a strong wall in the west to protect his territory from the attacks of the Semites, who crowded his borders and threatened to dispossess him. The fifth and last king of this dynasty, **Ibi-Sin**, reigned for 25 years. During a sudden raid made by the Elamites he was taken prisoner, and, apparently as a result of this disaster, the sovereignty passed from the Sumerians to the **Semites**, and **Isin** became the "city of royalty" in the place of Ur.

The new dynasty of **Isin**, which lasted for 225½ years, was founded by **Ishbi-Irra**, a Semitic immigrant from Mari, a city on the Euphrates, near the modern village of Tall Isharah. The kings of Isin found their authority disputed by rivals ruling from Larsa, and it is doubtful if the kings of either city exercised much real power beyond their own territory. The best-known kings of the dynasty of Isin are **Ishme-Dagan, Libit-Ishtar, Ur-Enurta** and **Bur-Sin II.** Towards the end of the dynasty of Isin, the Elamites seem to have gained power in the west, and the Elamite prince **Kudur-Mabug**, who also claimed authority in the west, installed his two sons **Warad-Sin** and **Rîm-Sin** as kings in Larsa. The latter, in a long and successful reign of sixty years, finally succeeded in defeating the king of Isin and in capturing his city.

Meanwhile there had been reigning in the city of Babylon itself a local Semitic dynasty, which had under its first sovereigns, **Sumu-abum, Sumu-la-ilum** and **Zabum**, been gradually consolidating and extending its powers. Soon after the capture of Isin by Rîm-Sin, **Khammurabi**, the sixth king of the **First Dynasty of Babylon**, reigned over Babylon, about **B.C. 1950.** Under the rule of this able and energetic warrior and statesman, the city rapidly rose to undisputed supremacy in the land. Khammurabi defeated the army of Rîm-Sin, king of Larsa, and captured the king himself, and the dynasty of Larsa

* N.B.—The reading of many of the Sumerian names of kings is uncertain; thus we may read Ur-Engur or Ur-Nammu, Dungi or Shulgi, Bur-Sin or Amar-Sin.



Upper portion of the stele engraved with the text of Khammurabi's Code of Laws. The scene represents the king receiving the laws from Shamash, the Sun-god.

[Babylonian Room, 98,493.]

(See p. 62 f.)

came to an end. The reign of Khammurabi was probably the most brilliant in Babylonian history. The royal **Code of Laws** (see p. 62) and the series of **rescripts** and **letters** (see p. 97) show clearly that the greatness of Babylon and its prosperity were chiefly due to the wisdom, foresight, shrewdness and constant attention of the king himself. He may be justly regarded as one of the first great men of ancient history. His successors **Samsu-iluna, Abi-eshu', Ammi-ditana, Ammi-zaduga,** and **Samsu-ditana** endeavoured to continue his wise policy, but were not very successful. Moreover, the ancient Sumerian centres in the south were disaffected, and some of their kings were actually ruling during the period of the First Dynasty of Babylon. After the death of Khammurabi they succeeded in establishing an independent local dynasty, which is commonly known as the **Second Dynasty.**

The rule of Babylon was cut short by a new enemy, namely, the **Hittites from Cappadocia,** who invaded Babylonia by way of the Euphrates and captured and sacked Babylon. Evidence of a connection between the Hittites and Babylonians at a much later period is supplied by the basalt bowl with a **Hittite inscription** (see Wall-Case No. 5 on the landing of the N.W. Staircase) which was found at Abu Ḥabbah (Sippar) in 1882, and the Hittite stele discovered in the course of the German excavations at Babylon in 1899. The Hittites were unable to rule Babylonia, and the kings of the Sumerian cities in the south were not powerful enough to exert any influence in Northern Babylonia, and so it happened that about **B.C. 1750** the country passed into the hands of the **Kassites.** These were a non-Semitic people, who probably lived on the east bank of the Tigris, in the district which reached from Baghdâd to Môṣul, and are to-day represented by the hardy warlike tribes of the Kurds. As the Gutians invaded Sumerian territory in the south, so the Kassites invaded the provinces of Northern Babylonia, and they settled therein, and the kings of the **Third** (or **Kassite**) **Dynasty** reigned for nearly 600 years. The Kassites acquired much of the superior culture of the Babylonians, but they preserved their own native names and the cult of their own gods. Their rule does not seem to have disturbed the Babylonians greatly, and they did nothing to revive the former glories of Babylonia. Very little is known about their history, and the most valuable indirect information upon it is obtained from the celebrated **Tall al-'Amârnah Tablets** (see p. 122 ff), which preserve letters of **Kadashman-Enlil I.** and **Burna-buriash II.** to the kings of Egypt, Amenophis III.

and his son Amenophis IV., as well as references to other Kassite rulers, **Karaindash I.** and **Kurigalzu.** Under the rule of the Kassites Babylonia lost its undisputed supremacy in the "Land between the Two Rivers," and could claim, at most, no more than equality with the now formidable power of **Assyria.** The centre of that power was the city of Ashur (the modern Ḳal'at Sharḳât), which was built in a strong position on the right or west bank of the Tigris about 250 miles to the north of Babylon. The city was at that time very old, for it is mentioned together with Nineveh in Khammurabi's Code of Laws. The Assyrians were only kept in check by the fear of the other states, Hittite and Mitannian,* which lay upon her western borders. The later Kassite kings found themselves obliged to engage in frontier wars with the Assyrians, but about **B.C. 1250 Tukulti-Enurta I.**, king of Assyria, defeated the Kassite king **Kashtiliash II.**, captured Babylon, and made Babylonia a province of his kingdom. On the death of the Assyrian king Babylonia revolted successfully, and about sixty years later the Kassite dynasty came to an end.

Nebuchadnezzar I., a king of the Fourth Dynasty of Babylon, who lived about B.C. 1140, made a successful campaign in Elam, but the progress of his arms received a check when he tried to assert his authority over the Assyrians. For some time after his death the kings of Babylonia remained independent, but often their effective rule ended immediately outside the walls of Babylon. Moreover, from the eleventh century onward Babylonia was invaded frequently by the tribes which came down the Euphrates and settled on the rich lands by the rivers. The Aramaeans, who dwelt chiefly on the east bank of the Tigris and in Northern Babylonia, and the Chaldaeans, who occupied the lower reaches of the Euphrates, introduced their native tribal organisations and laws, and completely changed the political face of the country. They divided the land into tribal districts, and though fenced cities and villages still existed, the city states lost much of their power, and common allegiance was paid to the head of the district. As the power of Assyria increased, that of Babylon declined. The kings of

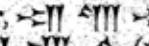
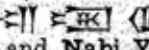
* The kingdom of Mitanni lay between the land of the Hittites on the west and Assyria on the east, and extended from the Euphrates in the south to the mountains in the north. The Mitannian dynasty flourished about B.C. 1450, and seven of its kings are known, viz., Saushshatar, Artatama I., Sutarna I., Tushratta, Artatama II., Shutatarra, and Mattiuaza. The Mitanni language was non-Semitic, and it is a noteworthy fact that among their gods were the Indian gods Indra, [V]aruna and Nashatianna (the Twins).

Assyria made frequent expeditions to the south in order to enforce the obedience of the tribes to themselves or to their nominees, and the Babylonians offered no opposition to their campaigns. At length the supremacy passed from the kings of Babylon to the kings of Assyria, and in B.C. 850 **Marduk-zakir-shumi**, a king of the Eighth Dynasty of Babylon, acknowledged **Shalmaneser III.**, king of Assyria, as his overlord. In B.C. 729, after a period of great weakness and internal dissension, **Tiglath-pileser III.**, king of Assyria, actually occupied the throne of Babylon under the name of **Pul** (see 2 Kings xv., 19; 1 Chron. v., 26). From this point onwards until the fall of Nineveh, Babylonia was to all intents and purposes a province of the Assyrian Empire. But revolts by usurpers were frequent, and the great tribes in the south that were both turbulent and warlike caused much trouble, and the partial destruction of Babylon by Sennacherib in B.C. 689 was brought about by the repeated provocations of the Babylonians.

On the **fall of Nineveh** before the Medes in B.C. 606 Babylonia reasserted its independence under **Nabopolassar**, who immediately set himself to secure his supremacy also in the west. He despatched his son, who succeeded him as **Nebuchadnezzar II.**, with an army up the Euphrates, and at Carchemish he completely defeated **Necho**, king of Egypt, who had invaded Palestine and Syria on the downfall of the Assyrian power Nebuchadnezzar II. drove the Egyptians to their own frontiers, and all Palestine, save Judah, acknowledged his authority. The resistance of Judah led to the **capture of Jerusalem** in B.C. 596, when its treasures were carried off to Babylon (2 Kings xxiv., 1–17) with a part of its population. A similar revolt which broke out ten years later led to the final **captivity of Zedekiah** and the people of Jerusalem (2 Kings xxv.). Nebuchadnezzar also subdued the Phoenician cities, and he seems to have invaded Egypt and fought successfully against Amasis II. He is celebrated chiefly as a great builder, and as the restorer and beautifier of Babylon and of many temples; his inscriptions contain little but descriptions of his building operations. He died B.C. 561. His successors were weak and their reigns were short, and in the time of **Nabonidus**, the last king, **Cyrus the Persian** defeated the Crown Prince **Belshazzar**, and, thanks to the treachery of the Babylonian priesthood, occupied Babylon without fighting (B.C. 538). Thus the New Babylonian Empire came to an end, and Persian kings ruled over Babylonia until B.C. 331, when **Alexander the Great** finally overthrew the power of Persia.

On the division of Alexander's Empire after his death Mesopotamia became a province of the kingdom of **Seleucus I. Nicator** (died B.C. 280), who ruled it from Antioch. He built the city of Seleucia on the right or west bank of the Tigris, a few miles to the north of the modern town of Baghdâd. The so-called **Seleucid Era** dates from the year of his accession (B.C. 312–11) and remained in use for many centuries. The Parthians revolted against the Seleucid rule, and set up a native dynasty called **Arsacid** after the name of the first king **Arsaces.** He ascended the throne B.C. 249–8, and the **Arsacid Era** dates from the year of his accession. The **Parthian** kings ruled Babylonia from **Ctesiphon,** a city on the east or left bank of the Tigris about three miles to the north of Seleucia. The Parthian rule was challenged frequently by the **Romans,** who often suffered defeat. The Parthian dynasty came to an end about A.D. 226, and Babylonia fell into the hands of the Persians (the **Sassanid** kings), who built their capital at Al-Madain, between Ctesiphon and the modern town of Baghdâd. The Sassanid dominions were overrun by the **Arabs** after the great battle of **Ḳâdîsîyah** on the Euphrates A.D. 635, and Babylonia became a Muḥammadan province.

ASSYRIA.

The **homeland** of the early Assyrians was the land on each side of the Tigris from about the 37th parallel of latitude in the north to the mouth of the river Adhem in the south. The natural boundaries of this land are marked on the north and east by the mountain ranges, and on the south by the marshes between Assyria and Babylonia, above and below the mouth of the river Dîyâlâ, which were the cause of endless strife between the two countries. On the west there was no natural boundary, and from time immemorial caravans travelled freely eastwards to the Euphrates and to the region of the river Khâbûr. The principal cities of Assyria were:—1. The **City of Ashur,**  (the modern Ḳal'at Sharḳât). 2. **Calah,**  (perhaps Calah of Gen. x., 11; the modern Nimrûd). 3. **Arbela,**  (the modern 'Irbîl). 4. **Nineveh,**  , represented to-day by the mounds of **Ḳuyûnjiḳ** and **Nabi Yûnis.** The oldest of these cities was probably the City of Ashur and, during the course of the excavations that have been made there, objects of exactly the same type as those of the early Sumerian Period found in



Colossal lion, inscribed with the name and titles of Ashur-nasir-pal, king of Assyria from B.C. 883 to 859, from the Temple of Enurta at Calah (Nimrûd).
[Nimrûd Central Saloon, 95.]

(See pp. 13. 48.)

Babylonia have been discovered. The earliest **historical record** found at the city of Ashur mentions the dedication of a temple to the "Lady of the Palace" (*i.e.*, Ishtar) "for the life of **Bur-Sin I.**, the king of Ur," who reigned about B.C. 2200. This statement proves that the Assyrians acknowledged the kings of the dynasty of Ur as overlords towards the close of the third millennium B.C. The Assyrians had spread themselves over a very considerable area at that early period, and the **Cappadocian tablets** prove that there were then large numbers of Assyrians among the Semitic inhabitants of the country round about Caesarea (Mazaca), and that their caravans transported large quantities of silver and copper to the city of Ashur.

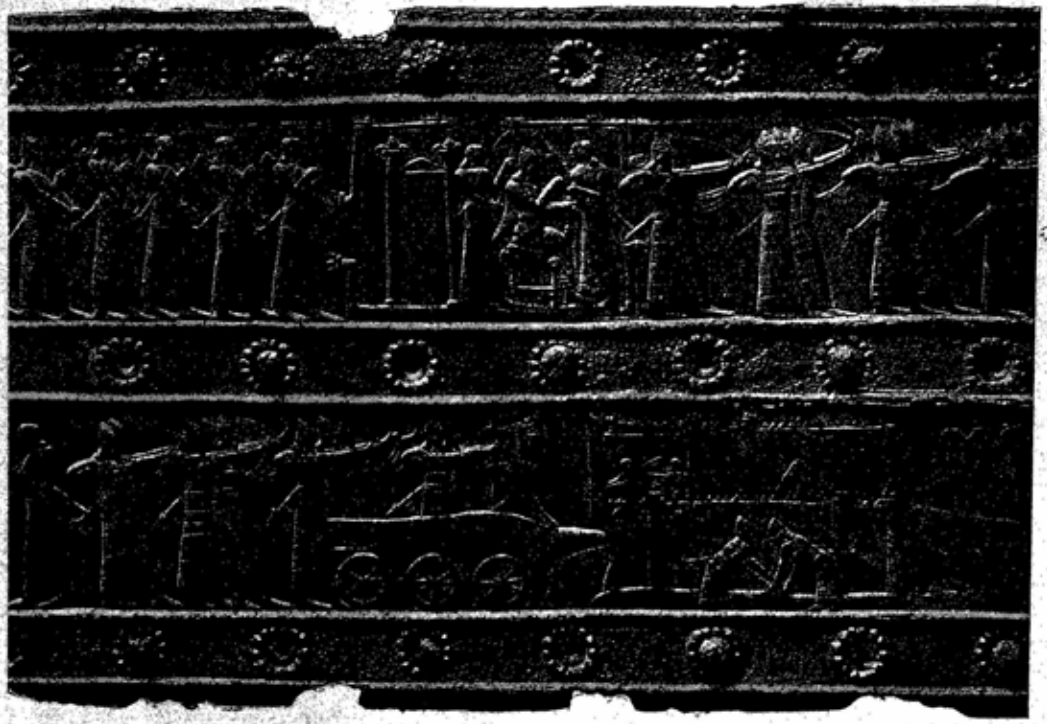
An early brick inscription from Assyria* records the name of **Irishum I.**, whose father **Ilu-shuma** was a contemporary of **Sumu-abum**, the founder of the First Babylonian Dynasty. It is possible that he was a vassal of the Babylonian king, for later, in the time of **Shamshi-Adad I.**, Khammurabi gives orders in two letters about troops quartered in Assyria. The dependence of Assyria ceased soon after Khammurabi's death, and **Shamshi-Adad II.** led Assyrian armies to the Mediterranean and also into the northern hills. About B.C. 1525, **Puzur-Ashir IV.** of Assyria and **Burnaburiash I.** of Babylonia, arrived at an agreement about the border districts of the two countries. But in spite of this, disputes about the delimitation of the frontiers arose subsequently, and a record of these is preserved in the so-called **Synchronous History** (see p. 182), which is in reality the preamble of a treaty between **Adad-nirari III.**, B.C. 810–782, and a king of Babylonia. **Ashur-bel-nisheshu** and **Ashur-rim-nisheshu**, both sons of **Ashur-nirari II.**, rebuilt the walls of the city of Ashur, and the former concluded a treaty with **Kara-in-dash I.**, king of Babylonia. **Ashur-nadin-akhi**, who succeeded them, corresponded with **Amenophis III.**, king of Egypt. The rise of the powerful kingdom of **Mitanni**, which was situated on the Euphrates, caused the power of Assyria to decline, but under **Ashur-uballit**, the son of **Eriba-Adad**, and grandson of **Ashur-bel-nisheshu**, Assyria recovered much of her former greatness. Ashur-uballit entered into diplomatic relations with **Amenophis IV.**, king of Egypt, and when **Burnaburiash II.**, king of

* The history of Assyria can best be followed by reading the official accounts of their reigns, compiled by order of the kings of Assyria, and now preserved in the British Museum. A series of these from the earliest period to B.C. 860 has been issued by the Trustees of the British Museum under the title of **Annals of the kings of Assyria**, price £1. This volume contains the original texts, printed in the Assyrian character, with transliterations, full English translations, Introduction, and Notes.

Babylon, heard of this, he wrote to the Pharaoh protesting against his correspondence with the king of Assyria, who was, he declared, a vassal of Babylonia. The daughter of Ashur-uballiṭ married **Karaindash II.** of Babylonia, and when her son **Kadashman-Kharbe** was murdered by the rebel Kassites, Ashur-uballiṭ invaded Babylonia, deposed the pretender **Shuzigash,** or **Nazibugash,** and set his great-grandson **Kurigalzu the Younger** on the throne. After the death of Ashur-uballiṭ, the struggle was renewed between his son **Bel-nirari** and Kurigalzu.

The fall of the kingdom of Mitanni, which only lasted about seventy-five years, opened to the Assyrians the roads to the north and west, and under **Arik-den-ili** and **Adad-nirari I.** they made campaigns in the hill countries and on the Euphrates at regular intervals. At the close of the reign of Adad-nirari I., the kingdom of Assyria extended westward to the Euphrates and northward to Carchemish (the modern Jarâbis),* and thus the Assyrians recovered the territory which had been lost to them since the time of Shamshi-Adad I. Adad-nirari defeated **Nazimaruttash,** king of Babylonia, and concluded a treaty with him, greatly to the advantage of Assyria. He built largely at Ashur, and the inscriptions on his bricks record the building of the famous quay wall. His successor, **Shalmaneser I.,** maintained the supremacy of Assyria in Mesopotamia, and he held in check the nomad tribes and the kings of the lands in the north, and made campaigns in the highlands east of Assyria. Under **Tukulti-Enurta I.,** Assyria became the supreme military power in northern Mesopotamia, and having conquered **Kashtiliash II.,** king of Babylonia, the king of Assyria became king of Sumer and Akkad. Tukulti-Enurta was murdered by his son **Ashur-nadin-apli,** and the supremacy over Babylonia was lost forthwith; the Assyrian kings, **Ashur-nirari III.** and **Nabu-dan,** who reigned shortly after, acknowledged the overlordship of Babylonia. **Bêl-kudur-usur** fell in Babylonia, and his successor **Enurta-apal-Ekur** was the founder of a long dynasty. **Ashur-dan I.** conducted a successful campaign in Babylonia, but **Nebuchadnezzar I.** set on the throne of Assyria **Enurta-tukulti-Ashur,** who had been expelled from Assyria. The overlordship of Nebuchadnezzar continued until the time of

* A description of the excavations carried out by the Trustees of the British Museum at Carchemish will be found in **Carchemish,** by C. L. Woolley, M.A., T. E. Lawrence, B.A., P. L. O. Guy, and D. G. Hogarth, M.A., F.B.A., Parts I. and II., London, 1914 and 1921. Price 15*s.* and 50*s.* respectively. To be obtained at the Bookstalls in the Museum.



Portion of one of the bronze bands from the gates of Shalmaneser III., king of Assyria from B.C. 859 to 824, representing an attack upon a city. In the upper register is a representation of the king seated in his camp; in the lower register may be seen an Assyrian battering-ram in action.

[Assyrian Saloon, Table-Case.]

(See pp. 31, 51.)

Ashur-resh-ishi I., who finally gained a great victory on Assyrian soil.

Tiglath-pileser I., B.C. 1115, also extended his arms abroad, and, besides conquering the surrounding tribes, he carried on successful campaigns against the nations that inhabited the country to the north-west along the course of the Upper Euphrates and in Northern Syria, and against the peoples who dwelt in the mountainous northern district near Lake Wân. In a campaign against Babylonia he was also successful; but this success was followed by a reverse, for the Babylonians invaded Southern Assyria, and carried off the statues of the gods. Tiglath-pileser I. was succeeded by two of his sons, and then an insurrection took place; when this was quelled his third son, **Shamshi-Adad V.**, came to the throne. In this period the power of Assyria declined greatly, owing chiefly to the interruption of her traffic in the west by the Aramean tribes, who formed a chain of states along the Euphrates and in Syria; and the Assyrians did not appear again as a conquering nation until the reign of **Tukulti-Enurta II.**, B.C. 889–884. This monarch subdued the northern highlands known as Nairi, and was succeeded by his son, **Ashur-nasir-pal II.**, B.C. 883–859, one of the greatest of the Assyrian kings. His conquests extended on every side, and laid the foundation for the further successes of future reigns. His last campaign, which opened the road to the extension of his empire westward, was against the inhabitants of Northern Syria (**B.C. 867**). Ashur-nasir-pal, besides being a conqueror, was also a great builder. Following the example of Shalmaneser I., he removed the seat of government from Ashur some forty miles northwards to Calah (Nimrûd), where he built a great palace, and carried out other extensive works (see pp. 32, 43 f.). Assyrian art was greatly developed in his reign, as testified by the remains of sculptures and articles of ornamentation which have been found.

The boundaries of the Assyrian Empire were carried still further by Ashur-nasir-pal's son and successor, **Shalmaneser III. (B.C. 859–824)**, whose almost ceaseless wars made him master of the whole of Western Asia, from the Persian Gulf to the Armenian mountains, and from the frontiers of Media to the shores of the Mediterranean. His campaigns in the west have a particular interest, for here we find the Assyrians first coming in contact with the Israelites. When the power of the Syrians of Damascus was broken, and there was a general submission to the Assyrian king, **Jehu**, king of Israel, was among those who sent tribute (see pp. 46, 47).

Shalmaneser's immediate successors also appear to have been warlike monarchs, but after their reigns a period of decadence set in. Assyria began to shrink again within her borders, and the nations over whom she had held sway asserted their independence. But in **B.C. 745**, a powerful king arose, in the person of **Tiglath-pileser III.**,* who in the course of his reign of eighteen years recovered the lost ground, and even pushed forward the boundaries of the empire to the confines of Egypt. His first effort was to subdue his immediate neighbour, Babylonia. His wars in Syria resulted in great calamities for the people of Israel. Summoned by **Ahaz**, king of Judah, to assist him against Pekah, king of Israel, and Rezin of Damascus, who had attacked him, Tiglath-pileser entered Syria, subdued the enemies of Ahaz, and carried away into captivity (**B.C. 734**) the Israelite tribes of Reuben and Gad, and the half-tribe of Manasseh, whose territory lay on the east of the Jordan. Shortly afterwards **Hoshea**, the new king of Israel, formally became the Assyrian king's vassal; and in the reign of Tiglath-pileser's successor, **Shalmaneser V.** (**B.C. 727–722**), being detected in an intrigue with Egypt against Assyria, he was himself carried away prisoner. His country was invaded, and Samaria was besieged (**B.C. 724**), but held out for two years. Before its fall, in **B.C. 722**, a revolution took place, Shalmaneser disappeared, and **Sargon**, "the son of a nobody," a usurper, succeeded to the empire.

Sargon's reign of nearly eighteen years (**B.C. 722–705**) was one long series of foreign campaigns. He was the first Assyrian king to come into actual conflict with **the Egyptians**, whose army, in alliance with the Philistines, he defeated at Raphia, near the Egyptian frontier, upon which he had marched after the termination of the campaign against Samaria. He again subdued Babylonia, and carried war into Elam. More than any of his predecessors, he systematically followed the policy of displacing and removing into other lands large numbers of the population of conquered countries. Amongst others, most of the inhabitants of Samaria were carried away after the capture of the city. Sargon was also famous as a builder. He erected the great palace at Khorsabad (see p. 32), which has been excavated, and carried on other works at Calah and Nineveh. On his death, in **B.C. 705**, he was succeeded by his son **Sennacherib**.

The first years of the new king's reign were occupied in

* *I.e.*, "Pul, king of Assyria," mentioned in 2 Kings xv., 19; 1 Chron. v., 26.



Colossal winged and human-headed bull and mythological being, from a doorway in the palace of Sargón, king of Assyria from B.C. 722 to 705, at Dûr-Sharrukîn (Khorsabad).

[Assyrian Transept, 840.]

(See pp. 32, 41.)

putting down revolts which had broken out on Sargon's death. Babylonia, as usual, had thrown off the yoke under the restless **Merodach-Baladan II.**, a king who had been deposed by Sargon, but was again completely subdued. In **B.C. 701** Sennacherib invaded Syria, first attacking the king of Sidon, and receiving the submission of the neighbouring petty kings. Then marching south, he recovered the revolted Philistine city of Askelon, and, advancing against Ekron, was met by an Egyptian army which had come to the assistance of that city. At Altaku, in Dan, was fought the second great battle between the Assyrians and Egyptians. The latter were again defeated, and Ekron fell. It was now the turn of **Hezekiah**, king of Judáh, to receive punishment. Sennacherib entered Judæa, captured the small towns, enslaved 200,000 of the inhabitants, and laid siege to Jerusalem. Hezekiah, sore pressed by famine, was compelled to yield, and purchased the safety of the city by tribute, for which he stripped the Temple of its gold.* Satisfied with this result, Sennacherib returned to Assyria. But two years afterwards he again invaded Palestine, Hezekiah, depending on the support of Egypt, having refused further allegiance. The Assyrian army first sat down before **Lachish** in the south, and a messenger was despatched to demand the submission of the king of Judah, which, however, was refused. Contenting himself for the moment with a threat of future vengeance, Sennacherib marched westward to engage the Egyptian army which lay at Pelusium, one of the frontier towns of Egypt. But the battle was not fought. A great disaster—probably the result of a sudden attack of plague—overtook the Assyrian host; "the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses" (2 Kings xix., 35); and the remnant of the army returned to Nineveh.

After this there followed wars nearer home. The Babylonians, supported by their Eastern neighbours, the Elamites of Susiana, were again in arms; and their stubborn resistance was only quelled after a succession of campaigns in which Susiana was more than once invaded and ravaged, and the city of **Babylon destroyed (B.C. 689)**. It was before this, in B.C. 698, that Sennacherib undertook a campaign in Cilicia, where he defeated the Greeks, and captured the city of Tarsus. He was assassinated by his sons in **B.C. 681** (Isaiah xxxvii., 38).

* See the official Assyrian account of this campaign in the description of the Taylor Prism of Sennacherib, pp. 225–7.

Sennacherib restored and repaired the works of his predecessors, and reared a palace at Nineveh on a grander scale than had ever been before attempted, and extensively ornamented it with sculpture. Many of the wall slabs now in the Assyrian Saloon and the Nineveh Gallery (see p. 48 ff.) were excavated from the ruins of this palace, and, among other events, illustrate details of its construction.

Sennacherib's death was followed by an internal struggle in Assyria, which resulted in the accession of his son **Esarhaddon** to the supreme power. His reign, which lasted to **B.C. 669,** is marked by wars with Phoenicia, with Cilicia, with Edom, by the usual suppression of revolt in Babylonia, by wars with the Arabs and the Medes, and above all by the conquest of Lower Egypt and the occupation of the country by the Assyrians in **B.C. 672.**

The end of his reign saw the Assyrian king again involved in war in Egypt, **Tirhakah,** the Ethiopian Pharaoh, having succeeded in recapturing Memphis and raising the country against the Assyrian domination. The defeat of this rising was the first work of Esarhaddon's son and successor, **Ashur-bani-pal,** who reigned for forty-three years, **B.C. 668–626.**

Death appears to have overtaken Esarhaddon before he had completed his great palace at Calah (Nimrûd). This has been excavated, but a yet more splendid building, his palace at Nineveh, still lies buried and only partially explored beneath the mound which bears the name of Nabi Yûnis. Specimens of his architectural remains are therefore scanty in number, although he had the reputation of a great builder, not only of palaces, but also of temples of the gods.

Ashur-bani-pal's first work, as already stated, was to restore the Assyrian power in **Egypt**; but it was not until three campaigns had been fought, and the ancient city of Thebes had been sacked by the Assyrians (**B.C. 666**), that their supremacy was once more established. In a series of successful wars Ashur-bani-pal extended the northern limits of his empire further than they had ever reached before, and on the south-east a long war with **Elam** also brought that country under his sway. In the first campaign Urtaku, the Elamite king, was defeated. His death was followed by a revolution, in which a leader named Te-Umman got the upper hand. Against him Ashur-bani-pal led his army, defeated and slew him, and punished his adherents with the utmost cruelty. The decisive battle in which the Elamite king thus perished was represented on sculptured slabs of the wall of Ashur-bani-pal's

palace at Nineveh, which are to be seen in the Nineveh Gallery (below, p. 53 f.). Elam then passed under the rule of the Assyrian king's nominees, but joining in revolt with **Shamash-shum-ukîn**, a younger brother of Ashur-bani-pal, who was viceroy of Babylonia, it again became the seat of war. Shamash-shum-ukîn was defeated, taken prisoner and burnt alive; and after a protracted struggle, which was brought to an end by the capture and **sack of Susa** about **B.C. 640**, Elam was finally subdued and ruled as a province of the empire.

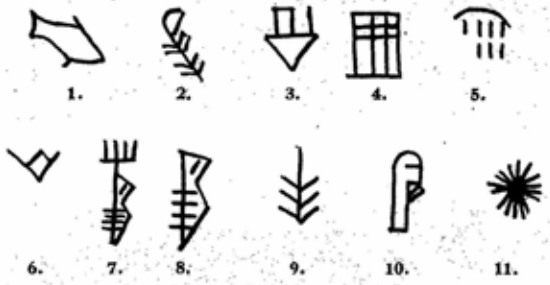
But while Ashur-bani-pal was thus engaged, Egypt shook herself free of the Assyrian yoke; and **Gyges**, the Lydian king, who had formerly sent tribute, defied the Assyrian power. Egypt maintained her independence, but a war in which Gyges lost his life brought Lydia once more into vassalage. An expedition against the Arabs, followed by the suppression of a revolt in Ushû, a tributary city of Sidon, and Akko, are the last known campaigns of Ashur-bani-pal, who was one of the most energetic, and also one of the most cruel, of the Assyrian monarchs. He had raised the power of his empire to a pitch which it had never reached before; and yet it was doomed to fall within a few years. About **B.C. 634** the **Medes** had already made an inroad on the eastern borders, and in **B.C. 626**, when Ashur-bani-pal died, the Assyrian power had greatly declined. A few years later the Median king **Cyaxares** actually defeated the Assyrian army and laid siege to Nineveh. But the end was stayed for a time by the sudden advance of the **Scythian hordes**, which swept across Western Asia, wasting all countries indiscriminately. Soon after this the combined forces of **Cyaxares** of Media and of **Nabopolassar**, a Chaldean general holding a command in Babylonia, invaded Assyria and laid siege to Nineveh. The city held out for two years, but was at length captured and destroyed, about **B.C. 607 or 606**. The great empire was divided among the conquerors, Assyria proper passing under the power of the Medes, and Babylonia and other dependencies falling to the share of Nabopolassar, who thus became the founder of the **New Babylonian Empire**.

Babylonian and Assyrian Language, Writing, Science, Literature, Religion and Art.

The **language** was a dialect of the great Semitic Group, and was more closely allied to the northern dialects, Hebrew,

Syriac, and Chaldee, than to Arabic, Ethiopic and Ṣabaean or Himyaritic. It was much influenced by **Sumerian**, the language of the earlier inhabitants of Babylonia, and incorporated many Sumerian words in its vocabulary.

The system of **writing** used by the Babylonians is generally believed to have been **invented by the Sumerians**, who appear to have brought it from their original home into Babylonia. Some of the characters in the earliest inscriptions from Babylonia show that they are based on pictorial forms, as will be seen from the following:—

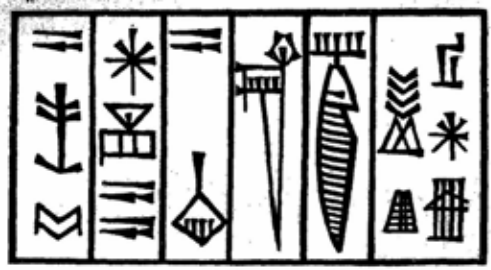


1 is a fish, 2, a reed, 3, a drinking pot, 4, a reed hut, a house, 5, rain falling from the sky, 6, a circle, the sun, 7, a man wearing a crown, king, 8, a man, 9, ear of wheat, 10, head of a man, 11, star. Many of the characters, even in the earliest forms of them known to us, are so much simplified that it is impossible to say what objects they represented. The dwellers in Elam in those remote times possessed a script in which certain characters were identical with the Sumerian, but of a more primitive form. There is no example of this ancient Elamite writing in the British Museum.

The following copies of inscriptions of (1) **Manishtusu** and of his grandson, (2) **Shar-gali-sharri** (about B.C. 2700), are good examples of the earliest Babylonian inscriptions on stone in which several of the characters have preserved a semi-pictorial form. It will be noticed that some of the lines in the characters, *e.g.*,  , have the shape of wedges,  ,  ,  , etc., and it was because in the later forms of the writing the wedge-shaped uprights and horizontal lines have the forms of clearly cut wedges that the writing was called by the early Assyriologists **Cuneiform**. The change of curves into straight lines (*e.g.*, a circle ○ became ), and of straight lines

into wedges (*e.g.*,  became ), was due to the practice of writing upon moist clay with a **stilus**. The stilus was made of wood, bone or metal, and it had a pointed end with facets. The scribe held it in his right hand, and the moist clay tablet rested in his left hand, as may be seen in the Assyrian bas-reliefs (see Nineveh Gallery, No. 8, right edge, and No. 58, right lower corner), where a scribe is seen making a list of the spoil with stilus and tablet. As it was impossible to draw accurate representations of objects on moist clay, the characters made by the stilus rapidly lost all resemblance to the original objects. But in the end the wedge was regarded as a necessary element, and it was imitated even on stone or metal, and in brick stamps, where its use was purely artificial. The two following extracts from inscriptions (see p. 20) illustrate this fact. The cuneiform signs cut upon hard materials underwent very little change in the course of centuries, but when written upon clay they became more and more cursive, and every wedge which could possibly be dispensed with was omitted. This simplification of the cuneiform characters is well illustrated by the table given on p. 22; descriptions of the eleven "line characters" have already been given above (p. 18).

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1. Inscription of Manishtusu. [91,018.]



2. Inscription of Shar-gali-sharri. [91,146.]

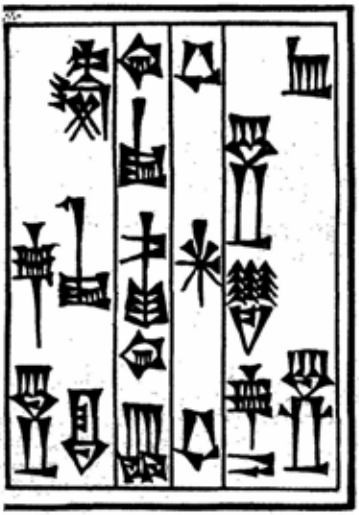
From Babylonia the use of the cuneiform script spread northwards through Assyria and away to countries in the north-west,

* In this and the three following extracts the reader must begin at the right hand side and read downwards; subsequently the scribes turned the writing on its side, and then read the inscriptions from left to right.

and the earliest known inscription from Assyria proclaims that Bur-Sin I. was the overlord of that country. It is probable that knowledge of cuneiform entered the countries to the north



From a brick of Gudea. [90,290.]



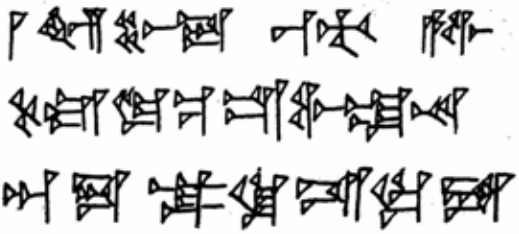
From an inscription of Khammurabi on a stone tablet. [91,076.]

and north-west of Babylonia as the results of the overlordship of that king. It is easy to trace the simplification and modification of the cuneiform signs in Assyria, where they became squarer in appearance and bolder: compare the inscriptions of Tiglath-pileser I. about B.C. 1120. We cannot trace the independent development of the signs which were in use in Caesarea during the period of the Third Dynasty of Ur, as we can those which were in use in Assyria during the same period. But that the development was considerable, and that it was independent of the influence of the schools of scribes in Babylon and Assyria is proved by the distinctive forms of the signs on the tablets found at Boghaz-keui, the capital of the Hittite Empire. The following extracts will make this clear (see p. 21). In A the signs contain an excessive number of wedges, and in B the wedges are only sufficient to give the essential details of the characters. The tablets from Boghaz-keui are peculiarly interesting, because one class of documents, *i.e.*, copies of treaties, letters, etc., are written in a Northern Semitic dialect, and

another, *e.g.*, texts of a religious character, are written in the **Hittite language**, but in the writing Semitic words as well as Sumerian words are used as ideograms. This fact shows that it was the Northern Semites who taught the northern peoples to use cuneiform writing.



A. Address of a Cappadocian tablet. About B.C. 2200.



B. Part of a Colophon of a Hittite tablet. About B.C. 1370.

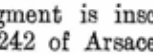
It is tolerably certain that the cuneiform writing was used generally in early times in Syria and Palestine, but we have no proof that such was the case until the time of the **Tall al-'Amârnah Letters**, about B.C. 1450–1370. At this period the governors of districts and cities wrote to the Pharaoh of Egypt in cuneiform, and the similarity of the style of writing (see Plate XXXVII.) both in these letters and in the tablets from Boghaz-keui shows that the scribes had all learnt in the same school. The literary exercises and syllabaries, corresponding to our dictionaries, which are found among these tablets, show how the scribes learnt to write cuneiform.

At a later period (B.C. 800–700), the **Chaldians of Urartu**, *i.e.*, the land to the north and east of Lake Wân, learnt to use the cuneiform script. They adopted the small cuneiform characters used by the Assyrians, and with them they wrote their monumental inscriptions, which are scattered over the

TABLE ILLUSTRATING THE SIMPLIFICATION OF CUNEIFORM SIGNS.

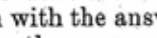
Line Character.	Old Babylonian.	Assyrian.	New Babylonian.

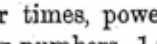


country between Erzerûm in the north to the district south of Lake Urmî. The language used is sometimes Semitic, and sometimes that of Urartu. At a still later period the great Achaemenid kings of Persia adopted cuneiform writing, and under their rule the ancient Persian language was written in a cuneiform alphabet, which consisted of signs of different forms, but derived from Babylonian originals. For specimens of Persian cuneiform, see Babylonian Room, Wall-Cases 37, 38. The use of the cuneiform writing continued, at least in Babylonia, until the end of the first century before Christ, a fact which is proved by a tablet in the British Museum, Sp. II, 137 (34,654). This fragment is inscribed with a legend and is dated in the year 242 of Arsaces the king (), *i.e.*, B.C. 6.

Chronology.—Our knowledge of Assyrian and Babylonian chronology has greatly increased in recent years, and though several problems still remain unsolved, it is possible now to draw up a list of kings and the dates of their reigns with considerable accuracy. The Assyrians dated a year by the name of the king or officer who was appointed chief magistrate or **eponym** for the year. They kept lists of these officials, and in some of them the principal event of the year is given in a separate column. On one list it is stated that an **eclipse** took place, and this has been proved astronomically and fixed in the year B.C. 763. This is the base of all ancient Assyrian chronology. The **Eponym Lists** in the British Museum extend back to the year B.C. 893, and there is sufficient information to enable us to fix the date of the accession of Adad-nirari II. in the year B.C. 911. The lists recently discovered at Kal'at Sharkat enable us to date the kings of Assyria, with only a very small margin of error, back to B.C. 1380. From dates supplied by later Assyrian kings, two earlier kings, Ilushuma and Irishum I., may be dated about B.C. 2030 and B.C. 2000 respectively. In the matter of Babylonian chronology, it has already been shown above (see p. 5) that the date for the reign of Narâm-Sin, which was deduced from information supplied by the cylinder of Nabonidus (91,109, see p. 142), must be modified by about one thousand years, *i.e.*, the date of Narâm-Sin must be placed at B.C. 2700 and not B.C. 3700. It is certain that **Sumu-abum** and **Sumu-la-ilum**, the founders of the First Dynasty of Babylon, were contemporaries of the Assyrian kings **Ilu-shuma** and **Irishum**, and exact Babylonian chronology may be considered to begin about B.C. 2000. Lists of early dynasties, with their durations, have been preserved, and these carry us back as far

as the Dynasty of Agade, to which Sargon and Narâm-Sin belonged. Lists of the kings, which go beyond the Dynasty of Agade—even to the **Flood**—are in existence, but the figures which they give are so greatly exaggerated that they cannot be used as evidence for trustworthy calculation. How far the scribes believed their calculations to be accurate cannot be said, but the lists certainly show that their compilers thought that the antiquity of their civilization was very great, and it certainly was. We have no means of ascertaining the length of the predynastic period in Babylonia, but that it covered very many centuries seems to be certain beyond all doubt. It is probable that there were civilized settlers in Babylonia between B.C. 5000 and B.C. 4000.

Babylonian Science. — **Arithmetic.** — The Babylonians counted in sixties (*soss*) and multiples of sixty, and in tens. Thus the number 84 was expressed as 60 + 20 + 4, and was written  ; the number 4,235 as 1 *sar* (3,600) + 1 *ner* (600) + 30 + 5, and was written  . Subtraction was expressed by the sign  , so 19 was written  = 20 − 1. Division was expressed by the sign , and in an ancient table of divisions the unity 60, divided by various numbers, is given with the answers, where possible expressed in units and sixtieths, thus—



45 into [sixty] = 1 − 20, *i.e.*, $1\frac{20}{60}$.

In later times, powers of ten were commonly used for expressing numbers, 1,000 being written  (*i.e.*, ) and 100  . There are tablets in the British Museum giving tables of multiplication, division, square and cube roots, and geometrical progressions.—**Geometry** was especially valued for surveying purposes. The Babylonians were acquainted with the simple figures, and were able to calculate areas of fields of irregular shapes with accuracy sufficient for all practical purposes.* **Chemicals and drugs** derived from herbs and

* Among the Babylonians and Assyrians, the following measures were in use (see also next page) :—

Time.

1 biru (KAS.BU.) = 2 hours.

Length.

1 finger-breadth	= $\frac{1}{30}$ ell = 16·5 millimètres.
1 ell	= 30 finger-breadths = 495 millimètres.
1 reed	= 6 ells = 2·97 mètres.
1 GAR	= 2 reeds = 5·94 mètres.
1 league	= 1,800 GAR = 10,692 mètres.

vegetable products were used for commercial and medicinal purposes. **Natural Science.**—Long lists of plants, juices, etc., were compiled for the use of the doctor and magician; they were grouped and classified, and the various names by which the plants, etc., were known in the dialects and alien lands were given at the same time. The lists of stones, woods, birds, insects and fishes found in Ashur-bani-pal's Library all show that the Babylonians were good general observers, and careful in noting natural distinctions.

Astronomy.—The Babylonians were celebrated for the knowledge of the heavens, and the pseudo-science of astrology had its origin in Babylon. Their knowledge of the elements of the science was sound, and their observations of the heavenly bodies were systematic and continuous. Their accuracy is proved by the astronomical observations which were inscribed on the tablets of the Seleucid Period, found at Abu Ḥabbah. They were acquainted with five **planets,** Mercury, Venus, Mars, Jupiter and Saturn, and they distinguished the **Signs of the Zodiac**, and made long lists of the **fixed stars.** The chief duty of the astronomer was to observe the moon, for the purpose of keeping the **Calendar,** and to report to the king the exact time when each new moon appeared. This was all-important, for the Babylonian months were lunar, and the **lunar year** was adjusted to the **solar year** by intercalating a month when necessary. The **names of the months** varied greatly in Sumerian times, and in Assyria a Calendar, otherwise unknown,

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Weights.

1 grain	= 46·75 milligrammes	Old Babylonian, First Dynasty.
1 shekel	= 8·4 grammes	
1 mina	= ·5 kilogrammes	
1 talent	= 30·3 kilogrammes	

60 grains (še-u) = 1 shekel.
60 shekels = 1 mina.
60 minas = 1 talent.

Superficial Measure.

1 SAR = 35,284 square mètres.
1 iku = 100 SAR = 3,528·4 square mètres.
1 buru = 18 iku = 63,510·5 square mètres.

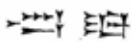
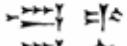
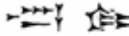
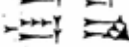
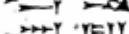
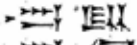
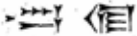
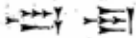
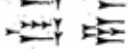
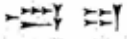
Capacity.

1 sila = ·84 litre.
1 "great" Gur = 300 sila = 252·6 litres.
1 "small" Gur = 180 sila = 151·5 litres.

The Assyrian **Homer** = 100 sila = 84·2 litres.

was used; but from the First Dynasty of Babylon onwards they were the same as those in use among the Jews. As the months were lunar, their positions in the calendar changed year by year. Nisan, which properly corresponded to a part of February and a part of March (according to the Julian year), after a few years ceased to do so, and only the intercalation of a month could restore it to its normal place in the calendar.

THE BABYLONIAN AND ASSYRIAN CALENDAR.

	Nisannu	(Nisan).
	Aiaru	(Iyyar).
	Simanu	(Siwan).
	Du'uzu	(Tammuz).
	Abu.	(Ab).
	Ululu	(Elul).
	Tashritum	(Tishri).
	Araḫsamna	(Marcheswan).
	Kislimu	(Kislev)
	Ṭebiṭum	(Ṭebeṭ).
	Shabaṭ.	
	Addaru	(Adar).
	Arḫu maḫru ša	Addari (intercalary month).

Geography was studied for purely practical purposes. Lists of tributary states and cities were drawn up in geographical order, and lists of rivers have been found. Texts of **itineraries** with distances stated are also known. The few **maps** and **plans of cities** that have come down to us are of a very elementary character. The Babylonians drew up **Codes of Law** at a very early period, and they seem to have loved litigation. Portions of a very ancient **Sumerian** code are extant, and they prove that **Khammurabi's Code** was derived from earlier sources, but this does not detract from its great merit, which is due to the precision and comprehensiveness of its terms. An **Assyrian Code**, which seems to be free from Babylonian influence, has been recently discovered, and it shows that the punishments meted out to criminals in Assyria were more severe than those inflicted in Babylonia. It is interesting to note that in both Codes it is laid down that whenever the



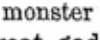
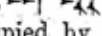
Bas-relief from a wall of the palace of Ashur-nasir-pal, king of Assyria from B.C. 883 to 859, at Calah (Nimrûd), sculptured with figures of foreigners bringing apes as a present to the king.

[Nimrûd Gallery, 19.] (See p. 44.)

evidence is doubtful recourse is to be had to the **ordeal by water**. That is to say, the party whose evidence is doubted was thrown into the river; if his evidence was false he sank and was drowned, and if he did not drown his witness was true. These ancient laws find practical application in the thousands of **contract tablets** which are preserved in the British Museum, and relate to legal transactions of many kinds, *e.g.*, sales, loans, leases, partnership, gifts, marriage, divorce, adoption, etc.

Grammar.—The scribes drew up long **syllabaries** for the purpose of enabling them to translate Sumerian, Kassite, or Hittite texts, and to master technical legal expressions. On some tablets giving Sumerian verbs or other parts of speech Babylonian translations are added. The **Literature** consists of: **1. Poetical works**, including **myths**, related in epic form, **hymns and psalms** for general and special occasions, and philosophical texts, proverbial and otherwise. **2. Prose works** include important **historical texts** which were drawn up in Babylonia in the form of **Chronicles**, and cover long periods: they often describe both native happenings and foreign relations. In Assyria long annalistic inscriptions describe the king's campaigns, usually in chronological order, and his building operations. In both Babylonia and Assyria **chronological lists** were kept in official chancelleries. **3.** The most important religious texts in prose describe the **cult ceremonies** which various orders of priests performed on certain occasions, privately or publicly. From these texts we have derived much information about the chief Babylonian festivals, especially the **festival of the New Year.** Other texts record the questions put to the divine **oracles** on state affairs, and their replies. **4.** A very large section of the literature is devoted to forecasts obtained from observations of events of every kind. **Omens** were of three kinds:—**Astronomical**, based on observations of the heavens; **Terrestrial**, based on observations of events which took place on earth, and **Medical**, derived from observations of the symptoms of sick persons. The collecting of omens was a very important branch of Babylonian science. **5. Letters and Dispatches.**—About B.C. 2200 the merchants belonging to a Semitic colony in Caesarea (Mazaca), in Cappadocia, transacted their business by letters, which were intended to be read to the addressees by the bearers. Letter writing flourished in Babylonia under the rule of the First Dynasty, and kings and governors transmitted their orders to their subordinates by this means; it is probable that an official post existed. A great deal of the history of

this period is preserved in the famous letters of **Khammurabi** and **Samsu-iluna**, and many facts concerning the life of the time can be deduced from the private correspondence. The Assyrian letters found in the library of Ashur-bani-pal at Nineveh are of very great importance, for they include the reports of the Crown Prince and local governors describing military operations, the growth or suppression of revolts, the despatch of troops to the provinces, etc., and reports from astronomers, with details of their observations, which were used for regulating the calendar. The royal letters often throw light on political events of the time. Babylonian letters of the late period are all of a private character, and they are interesting chiefly because they show that under the rule of the Persians the ordinary life and business affairs of the Babylonians were affected but little. The influence of Babylonian letter writing is well illustrated by the diplomatic correspondence of the Pharaohs as found inscribed upon the clay tablets discovered at Tall al-'Amârnah in cuneiform characters in the Babylonian language (see p. 122).

The **Religion** of the Babylonians, Sumerians, and Assyrians was substantially one and the same. The divine beings were divided into orders, some evil and some good, but the latter only were worshipped. The **oldest primeval gods** represented natural phenomena, and animal forms were ascribed to them, *e.g.*, **Tiâmat**,  , a serpent-dragon, the chaos of darkness; **Apsû**,  , fresh water; **Lakhmu**,  , a monster serpent. These old gods were conquered by the **great gods**, all of whom were celestial bodies, and to them were attributed the forms and feelings of men. The **father of the great gods** was **Anshar**,  , whose offspring were:—1. **Anu**,  , the Sky-god. 2. **Ea**,  , the Water-god. 3. **Bel-Marduk**,  , the champion of the gods in their strife with the primeval gods. In the later mythology Bel-Marduk usurped the position which originally belonged to **Enlil**,  , the god of Nippur, and which in Assyria was occupied by **Ashur**,  , the national god. **Another generation of gods** included: 1. **Shamash**,  , the Sun. 2. **Sin**,  or  , the Moon. 3. **Adad**, or Rammanu,  , the Weather-god. 4. **Nabu**,  , the god of learning. 5. **Enurta**,  , the god of battle, represented by a bird of prey. 6. **Nusku**, , the



Colossal winged and human-headed lion from the palace of Ashur-naṣir-pal, king of Assyria from B.C. 883 to 859, at Calah (Nimrûd).

[Assyrian Transept, 841.]

(See p. 42.)

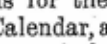
Fire-god. 7. **Irra**,  , the Plague-god. 8. **Nergal**,  , the god of the infernal regions. Besides the gods there were a number of female deities, who are regarded as their wives, and are commonly confused under the general title of a goddess, *i.e.*, **Ishtar**,  , the goddess of passion, of war, of oracles, etc., whose attributes are of a most varied character. In the **Underworld** lived many gods who were in every way independent of the celestial gods, and whose leader was **Enmesharra**,  ; they were ministered to by a special kind of priest called **Kalu**,  . In addition to these there were the **devils** and **evil spirits**, male and female, possessing super-human powers but inferior to the gods, who infested desert places and the cemeteries and waste places of cities, with the object of taking up their abode in human beings. Another inferior order of spirits, but beneficent in character, was composed of **dead kings**, who were worshipped in the Sumerian Period. To this class also belong such beings as **Gilgamesh**,  , **Adapa**,  and **Etana**,  , who were half human and half divine, and who were worshipped for centuries of Babylonian history. The cult of later kings, *e.g.*, **Shulgi**, seems not to have been of long duration.

The Sumerians instituted a system of **public worship**, during which long **litanies**, in the form of **antiphons**, were recited in the presence of the people to the accompaniment of drums and flutes. The Semites introduced **private devotions**, including prayers both for cities and individuals, and **confession of sin**. The following is an extract from a penitential prayer found on tablet K. 2811.

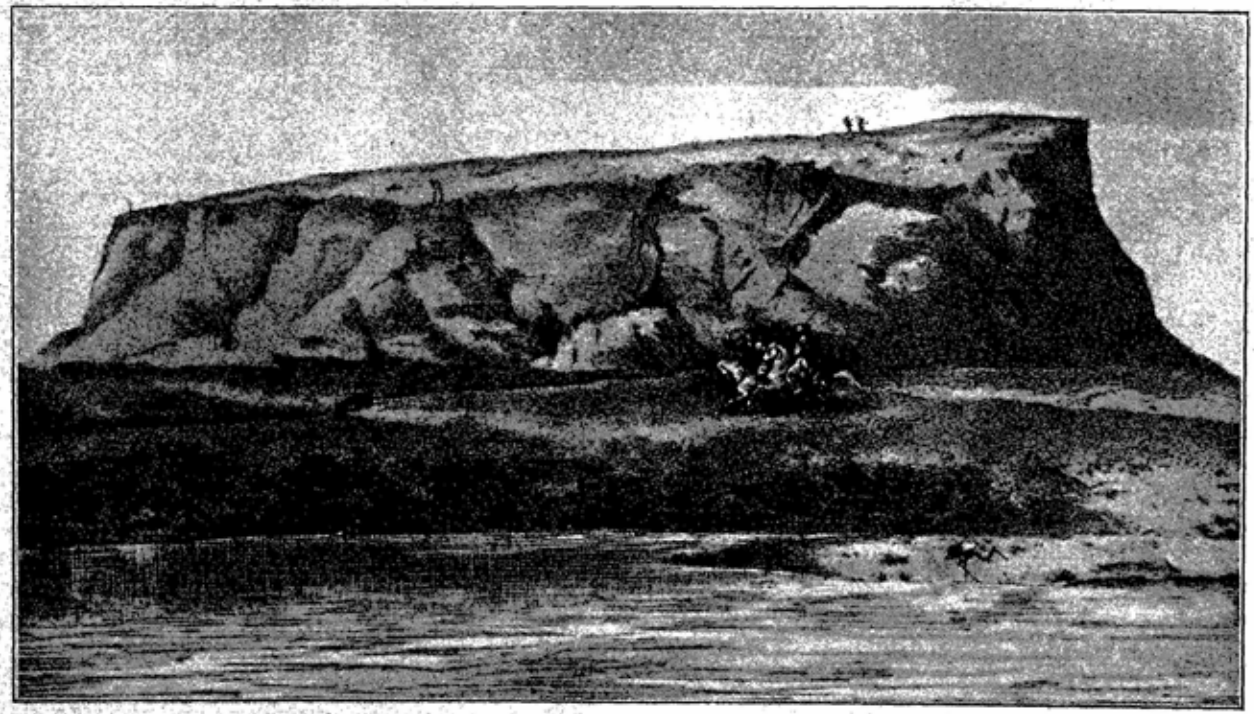
"I have not eaten the food that is holy, I have not drunk the water that is pure. I have eaten unwittingly that which is an abomination to my god; I have walked unwittingly upon that which my goddess loatheth. O Lord, my transgressions are many, great are my sins . . . . . The Lord hath cast me down in his anger, with his wrath hath the god visited me . . . . . I wept, but none came to my side; I made lamentation, but none hearkened unto me. I am afflicted. I am overwhelmed. I cannot look up. I turn to my merciful god, [to him] do I utter my petition."

Religious services were conducted exclusively by the **priests**, of whom there were three principal classes, the **Kalu** (mentioned above), the **Ashipu**,  , and the **Baru**,  . The **Ashipu** was chiefly employed in destroying the baleful operations

of witches (for **witchcraft** was widely spread in Babylonia), and the attacks of **Lilith**,  , the Night-devil who is referred to in Isaiah xxxiv., 14, and other spirits of the kind. The **Ashipu** ministered also as a doctor, for although he used such methods as the superstition of his time demanded, he possessed a real knowledge of primitive medicine. The **Baru**, or "seer," foretold the future by means of omens, and he professed to be able to avert the evil consequences of certain portents by means of ritual observances.

The periods for the celebration of **religious festivals** were fixed in the Calendar, and the rites performed during any festival were significant of the period of the year. The very ancient **Tammuz festival** was celebrated in the autumn, and commemorated the death of **Tammuz**,  , and his resurrection, which was brought about by Ishtar. The death and resurrection of the god typified the death and rebirth of all vegetation and the fruits of the earth. The rites consisted chiefly of lamentations for the death of Tammuz: the "women weeping for Tammuz" are referred to by Ezekiel (viii., 14). The principal festival in Babylon, and probably in Assyria also, was that which was celebrated during the first twelve days of Nisan, the first month of the year. A great procession was formed, and as it progressed from place to place, ritual acts were performed which were mimic representations of the principal events in the life and history of the god Marduk. In fact, a sort of religious play was acted, and in it were described his fight with Tiâmat, the building of the great temple of Esagila by divine hands, his creation of the universe in its present form, his subsequent fall and imprisonment in the Underworld, and his final release. During the performance the **Creation Epic** was recited. The king himself was obliged to lead **Bel-Marduk** in his solemn procession, and during the performance of this religious play he acted the part of the god Marduk. His legal status as king depended upon his performance of this ceremony annually.

The principal arts practised in Babylonia and Assyria were:—**Architecture.**—The lack of stone in Babylonia made it necessary for architects to build their temples, palaces, etc., of **bricks**, both sun-dried and baked. For specimens of bricks of all periods from B.C. 2300 to B.C. 620, see the Babylonian Room, Wall-Cases 1–36. The walls, temples and palaces of Babylon constructed by Nebuchadnezzar II. were marvellous achievements, and their ruins proclaim the great skill of architect, builder and craftsman. At Nineveh, the architect



View of Babil, one of the principal mounds which mark the site of Babylon and contain the ruins of the palaces of the kings of the last Babylonian Empire. Portions of the mound were excavated by Mr. C. J. Rich in 1811–12. (See p. 32.)

PLATE VIII.

employed limestone obtained from Jabal Maḳlûb for his gateways, foundations and bas-reliefs, and the ruins of the walls and palaces, which still exist, proclaim the strength and solidity of these wonderful buildings. The finest works in **Sculpture** are in low relief. One of the finest examples of Babylonian work is the **Sun-god Tablet** (see p. 69). The **bas-reliefs** and friezes from Nimrûd and Nineveh are often elegant in design, and the attention given to details of dress, etc., is remarkable. (Note the outline patterns cut on the edges of the ceremonial garments of Ashur-naṣir-pal in the Nimrûd Gallery.) Traces of colours, red, blue and green, were visible on the large bas-reliefs when they arrived at the Museum between 1850 and 1856, and it is probable that when they were *in situ* their whole surfaces were painted with bright colours. The best examples of Babylonian **sculptures in the round** belong to the period of Gudea and other Sumerian kings (see Babylonian Room, Wall-Cases 2 and 43). The only Assyrian example of this kind of work in the British Museum is the statue of **Ashur-nasir-pal** in the Nimrûd Gallery. The **colossal winged bulls and lions** are good examples of work in high relief, and illustrate the sculptor's skill in this class of work. The art of engraving **cylinder seals** came into existence in very early times, and lasted until the rule of the Persians over Babylon. The subjects usually engraved are mythological scenes, scenes of the cult of a god, or devout suppliants being introduced into the presence of gods. The finest and best examples of cylinder seals were engraved between B.C. 2700–2200. The skill of the Assyrians in **metal work** is best represented by the bronze plates taken from the **Gates of Shalmaneser III.**, exhibited in the Assyrian Basement (see p. 51), and the **metal bowls** with patterns in **repoussé work** from Nimrûd (exhibited in the Assyrian Room), and the **shields** and bowls from Wân, of the period of the seventh century B.C. The Sumerians were adepts in the art of **casting in metals**, and examples of their copper figures in the round are exhibited in the Babylonian Room, Table-Case B, and Wall-Case 43.

Excavations in Babylonia and Assyria.

For some hundreds of years the natives of Hillah and the regions round about have regarded the ruins of the great brick edifices of ancient Babylon as storehouses from which to draw their supply of burnt bricks for building purposes. The brick walls of Western Babylon have disappeared entirely, and the bricks

have found their way into the walls of countless houses, mosques and other buildings in Hillah, Kûfah, Karbalah, etc. The Abbé J. Beauchamps, nephew of the Vicaire-général de Babylone, states that between 1781 and 1785 one of the professional diggers for bricks took him into the chambers which form the substructure of the ancient Fortress of Babylon. This description makes it quite clear that the natives in their search for bricks had penetrated the foundations of the largest ruins there, and had, of course, destroyed much priceless historical evidence in their progress. Similarly at Môṣul (Nineveh) the natives in their search for alabaster bas-reliefs to burn into lime for mortar, had in the early years of the nineteenth century made their way into the foundations of the palaces of Sennacherib and Esarhaddon at Nabi Yûnis, and taken out from them the two fine prisms which are now in the British Museum (see p. 225).

The first European who made excavations in Mesopotamia was **Claudius James Rich**, the first British Consul-General of Baghdâd, and the first labourer in the field of Babylonian and Assyrian Archaeology. He surveyed the ruins of Babylon in 1811, and set parties of men to excavate portions of Bâbil. He visited Môṣul (Nineveh) four times between 1808 and 1820, and collected inscribed cylinders, cuneiform tablets, etc., from the native diggers. It was the publication of his work, "Residence in Koordistan," London, 1839, which induced European Governments to carry out excavations in Mesopotamia.

In the year 1842 M. Botta, the French Consul at Môṣul, began to explore the mound of **Kuyûnjik**, the site of the ancient **Nineveh** (see p. 10), but without much success; and he transferred his operations to **Khorsabad**, a few miles north of Môṣul.*

In the year 1845 Mr. (later Sir) Henry Layard began the work of exploring the mound at **Nimrûd.** This mound marks the site of the ancient city of **Calah**, which, according to Genesis x., 11,† was built by Asshur. In the large standard inscription of Ashur-naṣir-pal, King of Assyria about B.C. 883,

* At Khorsabad (*i.e.*, "the town of Chosroes") M. Botta found the remains of a large building, since proved to be the palace of Sargon, king of Assyria, B.C. 722–705. The greater part of the sculptures which he excavated were sent to Paris; a very few reached England. The annals of Sargon, which are inscribed upon baked clay cylinders, are to be seen in the Assyrian Room in the Second Northern Gallery, Table-Case B. The sculptures from this palace, which were obtained for the British Museum by Sir Henry Rawlinson, are exhibited in the Assyrian Transept, and consist of two colossal bulls and wall slabs.

† "And out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah."



Bas-relief sculptured with a figure of Ashur-nasir-pal, king of Assyria from B.C. 883 to 859, carrying a bow and arrows, and attended by a winged mythological being. From the North-West Palace at Nimrûd (Calah).

[Nimrûd Gallery, 24.]

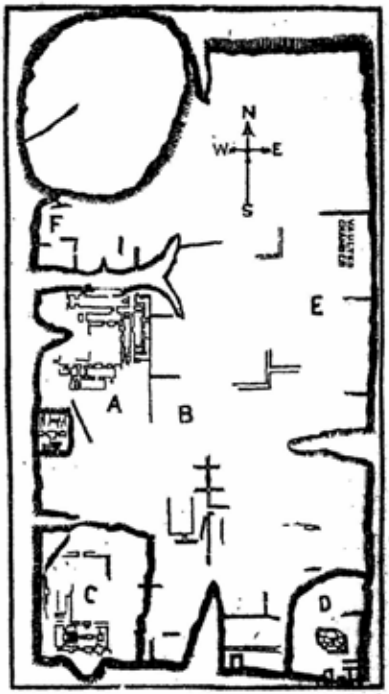
(See p. 45.)

it is said that Calah was founded by Shalmaneser I., king of Assyria, about B.C. 1280. Calah, or Nimrûd, is about twenty miles to the south of Nineveh. The place is called Nimrûd by the natives, as they believe that it was built by one of the generals of Nimrod, the "mighty hunter."

At Nimrûd the remains of the **palaces** of three kings were found, viz., of **Ashur-nasir-pal** (north-west palace, plan letter A), of **Shalmaneser III.** (central palace, letter B), and of **Esarhaddon** (south-west palace, letter C). At D the remains of a building, and at E a vaulted chamber, were also discovered.

To the north of the north-west palace, the site of the temple of the war-god Enurta (F), was found the monolith stele* of Shamshi-Adad, king of Assyria (B.C. 824–810), and not very far from this were discovered the two statues which were made and dedicated to the god Nebo† by Adad-nirari III., king of Assyria (B.C. 810–782).

The remains of the old city walls show that Calah, or Nimrûd, stood upon an area measuring about 7,000 feet by 5,500 feet.‡



THE PALACE MOUND AT NIMRÛD.

A. N.W. Palace. D. Buildings and tombs.
B. Central Palace. E. Vaulted Chamber.
C. S.W. Palace. F. Temple of Enurta.

After the time of Shalmaneser I. (B.C. 1280) the city appears to have ceased to be a royal residence, until the time of Ashur-naṣir-pal (B.C. 883). The reigns of the kings of the second Assyrian empire who lived at Nimrûd cover a period of nearly 220 years (B.C. 883–668). It should be noted, however, that

* See Nimrûd Central Saloon, No. 110.

† See Nimrûd Central Saloon, Nos. 69, 70.

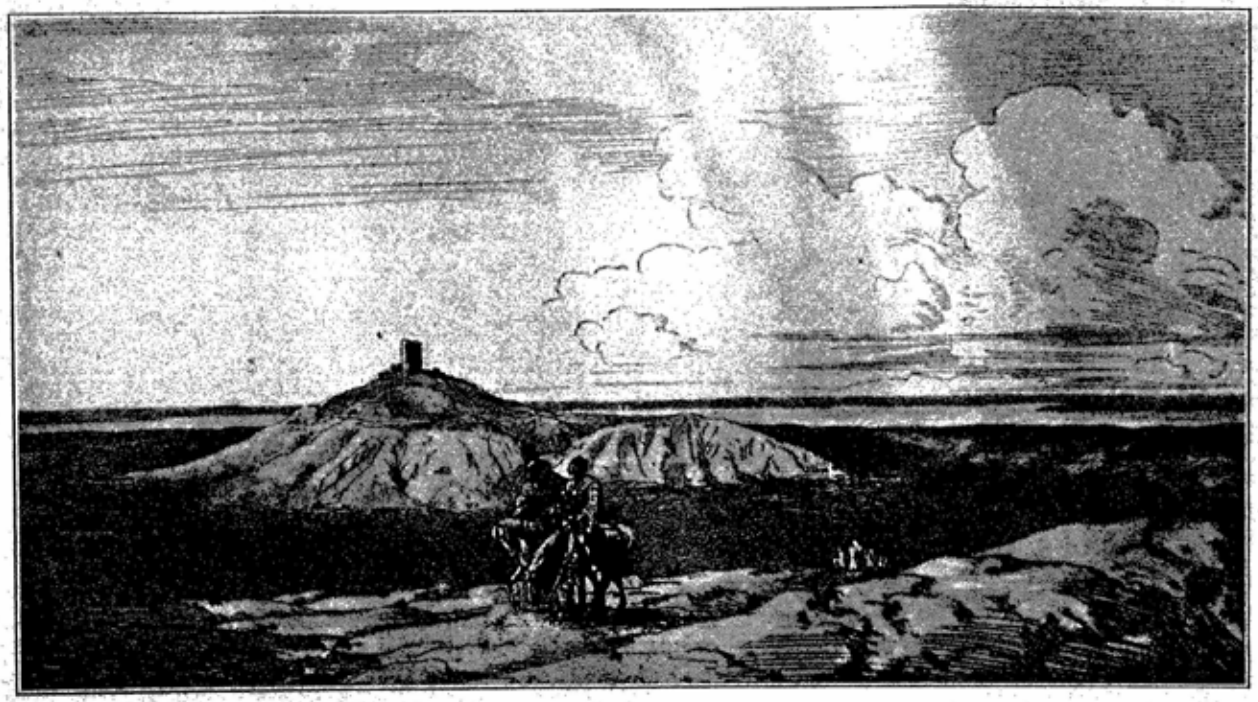
‡ The kings built their palaces in the south-west corner of this space, and these, together with the temple of Nebo, occupied about 2,200 feet by 1,200 feet.

Sennacherib (B.C. 705–681) transferred his capital to Nineveh, which he rebuilt with great splendour.

The next scene of Layard's researches lay at **Ḳuyûnjiḳ**, the Turkish name given to a group of mounds, nearly 9,000 feet in circumference, situated on the east bank of the river Tigris, just opposite to the modern town of Môṣul. It was formerly called Armûshîyah, after the name of an Arab chief; its modern name, Ḳuyûnjiḳ, appears to have some reference to the number of sheep which feed upon it. From very early days tradition has pointed to the mounds as the site of part of the great city of **Nineveh**; and the ancient legend that the Prophet Jonah was buried under the mosque, which stands on another mound called to this day **Nabi Yûnis** (*i.e.*, "Prophet Jonah"), supported this view. Inscriptions which have been found on this site prove that the place was called **Ninua**, or **Nineveh**. The ancient city of Ninua, or Nineveh, built on the eastern bank of the Tigris, was intersected by the river **Khosr**. The ruins of its ancient **walls** and moat are still visible, and indicate the size of the greater part of the city, which appears to have measured 15,000 by 7,000 feet. According to Genesis x., 11,* Nineveh was founded by Asshur. As to the meaning of the name there is some doubt. The mounds at Ḳuyûnjiḳ were formerly thought to be the remains of a Roman camp, and the first person in the last century who undertook any careful examination of them was Mr. C. J. Rich, who, in 1820, obtained some fragments of pottery and a few tablets inscribed with cuneiform characters.† He had no hesitation in regarding Ḳuyûnjiḳ as a part of the site of Nineveh. As already stated, the first excavations were undertaken in 1842 by M. Botta, the French Consul at Môṣul; but the great discoveries which have since been made are the result of the excavations undertaken by Layard, first for the Viscount Stratford de Redcliffe, K.G., G.C.B., and afterwards for the Trustees of the British Museum in 1845. They were continued by Mr. (later Sir) W. K. **Loftus**, Mr. **Christian Rassam**, Mr. **Ross**, and Mr. **Hormuzd Rassam**, under the direction of the late Sir Henry **Rawlinson**, when Consul-General and Political Agent at Baghdâd. Further excavations were made at Ḳuyûnjiḳ by George Smith in 1873, at the expense of the proprietors of the *Daily Telegraph*, and in 1874 and 1876 at the expense of the Trustees of the British Museum; by

* "Out of that land went forth Asshur and builded Nineveh."

† Several of Mr. Rich's tablets were, after his death, given by Mrs. Rich to Miss Hay Erskine, and the latter lady gave them to Miss Holmes, who presented them to the British Museum on April 6, 1895.



View of Birs-i-Nimrûd (Borsippa), showing the remains of the ziggurat or temple-tower and the ruins of the great temple of Nabû.
(See p. 36.)

H. Rassam in 1878–80, by E. A. Wallis Budge in 1888 and 1891, by L. W. King in 1902–04, and by R. C. Thompson in 1904–05.

In the mounds of Ḳuyûnjiḳ and Nabi Yûnis the remains of the **palaces** of three Assyrian kings were found, viz., of **Sennacherib** (B.C. 705–681), of **Esarhaddon** (B.C. 681–669), and of **Ashur-bani-pal** (B.C. 668–626). Sennacherib built his great palace and library close to the north bank of the river



PLAN OF NINEVEH.

A. Palace of Sennacherib. B. Palace of Ashur-bani-pal.

Khosr; Esarhaddon enlarged and completed a palace which his father Sennacherib had begun to the south of the Khosr, and built another for himself close by; and Ashur-bani-pal built yet another to the north of that of Sennacherib on the north of the Khosr. Sennacherib appears to have been the first Assyrian king who made Nineveh a royal residence; this was after his return from his expedition to Egypt.

Operations were also extended to **Sharîf Khân**, a ruin which is situated a few miles to the north-west of Nineveh, and marks the site of the ancient city called in the cuneiform inscriptions **Tarbiṣ**. Further south, work was begun at Ḳal'at Sharḳât, where are the ruins of the old city of **Ashur**, the metropolis of the first kingdom of Assyria. Here were found slabs and other objects inscribed with the names of the early Assyrian kings, Shamshi-Adad III., Arik-dên-ilu, about B.C. 1325, Adad-nirari I., about B.C. 1310, Shalmaneser I., about B.C. 1280, and the famous inscriptions upon baked clay cylinders which record the history of the reign of Tiglath-pileser I., B.C. 1115. (See Table-Case B in the Assyrian Room in the Second Northern Gallery.) The ruins of the city of Ashur are situated on the right or west bank of the Tigris, about sixty miles south of Nineveh.

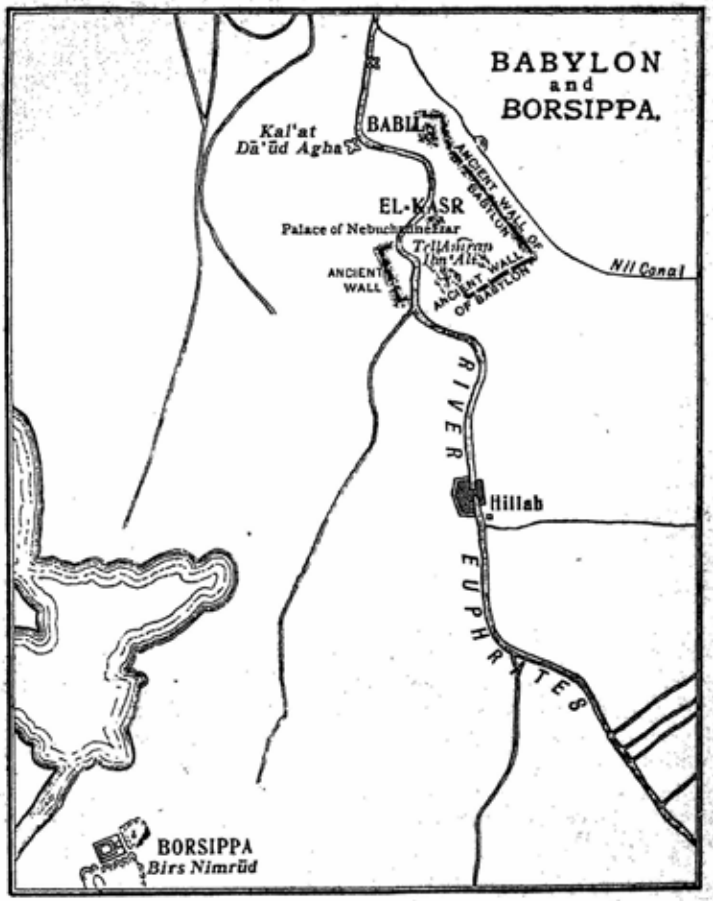
In 1851 Layard excavated a part of the mound of **Bâbil**, a part of the Fortress of Babylon (**Al-Ḳaṣr**), and the mound of **'Amrân ibn 'Alî**.

In the year 1854 Sir Henry Rawlinson carried on excavations in the ziggurat or temple-tower of **Birs-i-Nimrûd**, a mound* which lies eight miles to the S.W. of Babylon, and marks the site of the ancient city of **Borsippa**. Quite close to the ziggurat are the ruins of the Temple of Nabû. It is situated not far from the Euphrates, and lies about seventy miles south of Baghdâd. Sir Henry proved, from the inscriptions found there, that the building, of which remains still exist, was once the famous Tower of the Seven Planets, built upon an ancient site of a temple by Nebuchadnezzar II., king of Babylon (B.C. 604–562). Each storey of the tower was constructed of bricks glazed with the colour attributed to the particular planet to which it was dedicated. The cylinders found in the ruins are now exhibited in the Babylonian Room, Table-Case G. In the same year excavations were also undertaken by Sir Henry Rawlinson in the buried ruins of Nebuchadnezzar's palace at **Babylon**, which bears the name of **Al-Ḳaṣr** (*i.e.*, "the Fortress"), and in the mound called **Bâbil**. Simultaneously Mr. Loftus excavated at **Nuffar** (**Nippur**), **Warka** (**Erech**), **Senkereh** (**Larsa**), **Muḳayyar** (**Ur of the Chaldees**), and **Abu Shaḥrên** (**Eridu**), in Southern Babylonia.

No further explorations of importance were carried on under British auspices until the year 1878, when the Trustees of the British Museum obtained a farmân from the Porte, and appointed Mr. Hormuzd Rassam to renew the work of

* See Plate X.

excavation. Mr. Rassam's operations extended to the most important of the Babylonian and Assyrian cities, including **Abû Ḥabbah** (Sippar, the **Sepharvaim*** of the Bible), **Ḥillah**,



MAP OF BABYLON AND BORSIPPA.

part of which marks the site of Western **Babylon**, **Tall Ibrâhîm** (the ancient **Kuthah**†), and **Birs-i-Nimrûd**.

In 1891, E. A. Wallis Budge excavated on behalf of the Trustees a series of mounds at Dêr, near Abû Ḥabbah; and in

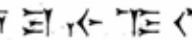
* 2 Kings xix., 13; Isaiah xxxvii., 13. † 2 Kings xvii., 24, 30.

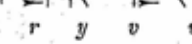
1918 Mr. R. C. Thompson excavated a portion of the ruins at Abu Shaḥrên, which mark the site of the very ancient city of **Eridu**. In 1919 Dr. H. R. Hall carried on excavations at Ur and Abu Shaḥrên, and discovered the remains of an important shrine at Tall aḷ-'Ubêd (see Babylonian Room, Wall-Cases 42, 43).

THE DECIPHERMENT OF THE CUNEIFORM INSCRIPTIONS.

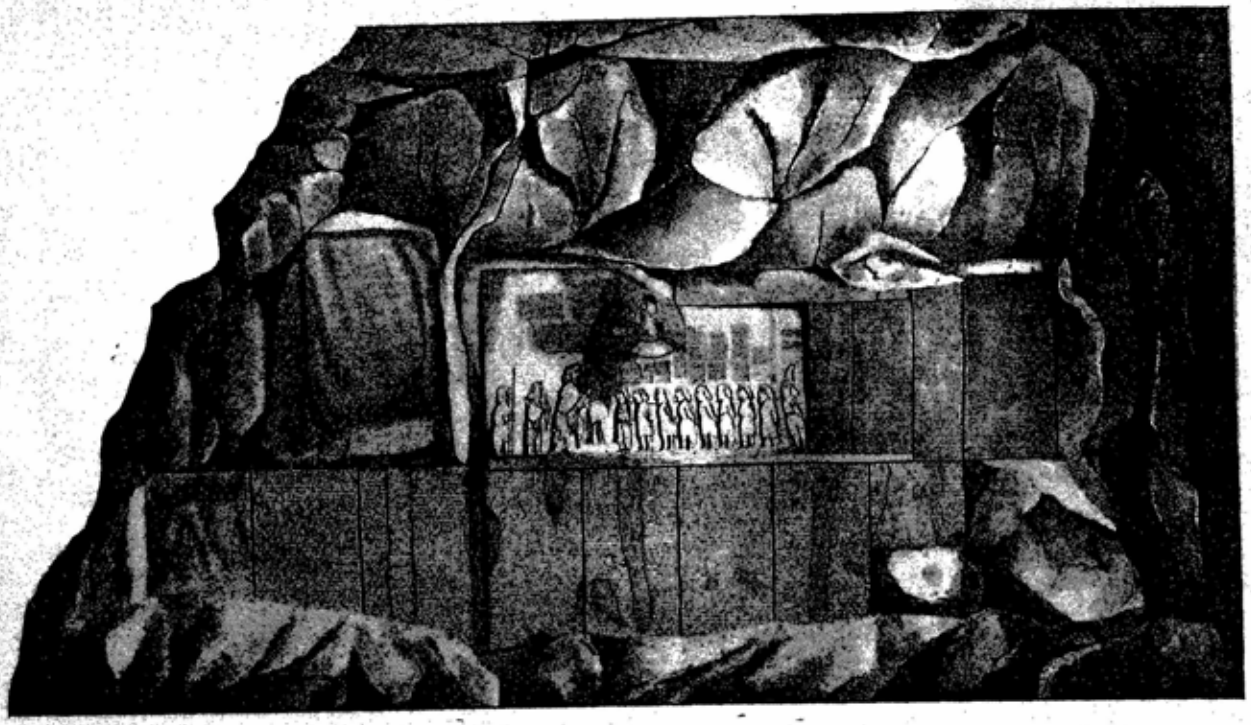
The Persian cuneiform inscriptions supplied the material from which the early investigators of their contents obtained the clue to the correct method of the interpretation of cuneiform inscriptions in general. In 1802 Grotefend succeeded in deciphering the names of Hystaspes, Darius and Xerxes, but he was unable either to understand or to translate the rest of the inscriptions in which these names occurred. Following his method, Rask, St. Martin, Burnouf and Lassen contributed to the confirmation of his results, but as recently as 1837 the actual contents of the inscriptions remained unknown. In this year, however, the late Sir Henry Rawlinson succeeded in drawing up a working alphabet of the Persian cuneiform characters, and in making a correct analysis of the contents of certain inscriptions, and accurate translations of the short texts to which he had access. The process employed by him in his first efforts at decipherment may be thus briefly described. He selected two short inscriptions which he had copied at **Mount Elwend**, near Hamadân, in 1835.* He noticed that the inscription corresponded throughout with the exception of two groups of signs in each. He assumed that these groups of signs contained the names of the kings who set up the inscriptions and possibly those of their fathers. But in these two inscriptions the group of signs which occupied the second place in one of them, and which from its position seemed to represent the name of the father of the man who set it up, occurred in the first place in the other. This will be clear from the following transcriptions of these groups of signs:—

INSCRIPTION I.

1. 
D a r y v u sh *i.e.*, DARIUS.

2. 
V i sh t a s p h y *i.e.*, HYSTASPES.

* The copies of these inscriptions, from which he lectured, are hanging on the east and west walls of the Assyrian Room in the Second Northern Gallery.

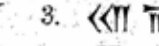


The Rock of Bisutun, or Behistun, in Persia, engraved with a scene representing Darius, king of Persia from B.C. 521 to 485, receiving the submission of the chiefs of the nations who had revolted, and with inscriptions in the Persian, Susian, and Babylonian languages describing his wars and conquests. This plate is made from the drawing of the rock published by the late Sir H. C. Rawlinson, Bart., G.C.B.

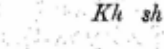
(See p. 38 ff.)

PLATE XI.

INSCRIPTION II.

3. 

Kh sh y a r sh a *i.e.*, XERXES

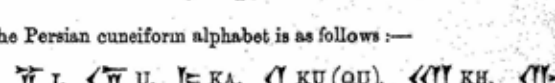
4. 

D a r y v u sh *i.e.*, DARIUS.

It will be seen that group No. 4, which occupies the second place in No. II. inscription, is identical with group No. 1, which occupies the first place in No. I. inscription. Thus Rawlinson inferred that the father of the king who set up No. II. inscription was the king for whom No. I. inscription was set up, and that groups Nos. 2, 1 and 3 gave the names of three Persian kings in consecutive order. But what kings could these have been? The most famous kings of the Akhaemenian line were Hystaspes, the founder of the dynasty, Darius his son, and Xerxes his grandson. On applying these names to groups Nos. 2, 1 and 3, he found that they answered in all respects satisfactorily, and were in fact the true identifications.*

In 1837 Sir Henry Rawlinson went to **Behistun**, and at great personal risk succeeded in making copies and paper impressions† of the Persian section of the great trilingual inscription which had been engraved on the face of the rock by the order of **Darius the Great.** This was no easy task, for the inscription is considerably more than a hundred feet above the ground. The scaling ladders which he had taken with him proved to be too short to enable him to read the Babylonian text, engraved upon a huge projecting piece of rock, but eventually he succeeded in obtaining a "squeeze" of it. When he first made his copy of the Persian text, he compared the first two paragraphs of it with the inscriptions which he had already copied at Elwend, and these supplied

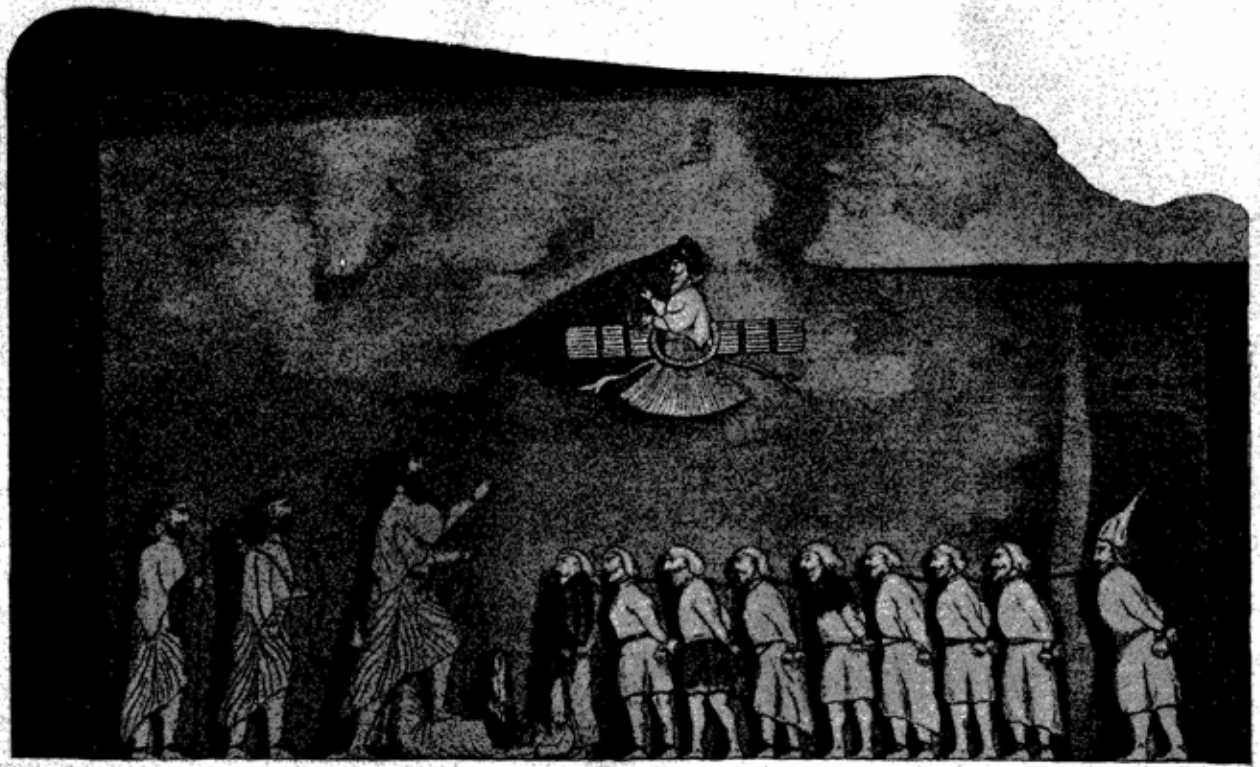
* The Persian cuneiform alphabet is as follows :—



† Specimens of these are exhibited on the floor of Wall-Case No. 38 in the Babylonian Room.

him with the native forms of the names of Arsames, Ariaramnes, Teispes, Akhaemenes, Persia, and the meanings of a certain number of words. From the study of the old Zend and Pehlevi, which were cognate to the language of the Persian cuneiform inscriptions, he was enabled to construct a skeleton of the grammar, and to identify the meanings of a great many words. In 1847 he published a complete translation of the Persian text of the great Behistun inscription, with a full grammatical commentary and alphabet, of which the last has remained substantially unchanged. The decipherment of the Susian and Babylonian versions of the inscriptions next followed, and, conjointly with the Rev. Edward Hincks, Edwin Norris, and Prof. J. Oppert, Sir Henry Rawlinson worked out the values of the Susian, Babylonian, and Assyrian signs, and translated the inscriptions.* For the determination of the Assyrian characters these scholars derived great help from the ancient lists of characters (see Assyrian Room, Wall-Cases 4–8) which had been excavated at Ḳuyûnjiḳ (Nineveh) and had been recently brought to this country. The language of the Assyrian and Babylonian inscriptions being Semitic, the early investigators were much assisted by the close resemblance of many of its roots to those found in Hebrew, Syriac, Chaldee, and Arabic.

* The complete texts of the Persian, Susian, and Babylonian inscriptions at Behistun, based on a new collation of the originals on the Rock, are published with English translations, introduction, reproductions of photographs, etc., by the Trustees under the title "**The Sculptures and Inscriptions of Darius the Great on the Rock of Behistun in Persia,**" 1907, 8vo, £1.



Scene from the Rock of Bisutun, or Behistun, in Persia, representing Darius receiving the submission of the chiefs of the nations who had revolted against him. The figure in the winged circle above is the god Ahuramazda. This plate is made from the drawing of the sculptures published by the late Sir H. C. Rawlinson, Bart., G.C.B.

(See pp. 39 and 78.)

PLATE XII.



Colossal winged and human-headed bull and mythological being, from a doorway in the palace of Sargon, king of Assyria from B.C. 722 to 705, at Dûr-Sharrukîn (Khorsabad).

[Assyrian Transept, 810.]

(See p. 41.)

ASSYRIAN TRANSEPT.

On the **Eastern side** of this transept is the **Khorsabad** compartment (see p. 32), containing monuments from the palace of **Sargon**, the founder of the last Assyrian dynasty, **B.C. 722–705.** Here are :—

1. Two colossal winged **human-headed bulls,** corresponding in dimensions and style with the pair now in the Louvre at Paris, placed as they originally stood at the entrance of a chamber, and beside these are two winged colossal figures of mythological character performing a ceremony of anointing the bull with magical unguent. The fifth leg with which each creature is provided was added to increase its symmetrical appearance when viewed from the front or side. This entire group was obtained from Khorsabad by Sir H. C. Rawlinson in 1849. The cuneiform inscriptions under the bodies of the bulls record the name and titles of Sargon, king of Assyria, B.C. 722–705, and describe briefly his building operations at Dûr-Sharrukîn, etc., and his wars and conquests. These colossal composite creatures were believed to represent supernatural beings, and they were set up by the doors of palaces to prevent the entrance of evil spirits. (**See Plates V. and XIII.**) [810, 811, 839, 840.]

2. Slabs from colossal bulls, inscribed in cuneiform with accounts of the campaign of Sennacherib against Judaea. From Kuyûnjik. [817, 819, 821, 823.]

3. Sargon, king of Assyria, conferring with his officials; the king holds a staff in his right hand, and appears to be investing his officer with authority. [824 and 825.]

4. Heads of eunuchs (?) and other officials of the Assyrian court. [826–829.]

5. Assyrian official shooting birds in a wood with a bow and arrow; he is accompanied by two attendants, one of whom carries a bow, and the other a dead gazelle on his shoulders, and a dead hare in his right hand. This is the only slab which Sir Henry Layard obtained at Khorsabad; it is in black marble. [831.]

6. Assyrian groom leading two horses with elaborate trappings and head-gear. [830.]

7. Assyrian archer. [837.]

8. Captive carrying skin of wine as tribute. [838.]

The **Western compartment** contains monuments from the palace of **Ashur-nasir-pal II.,*** king of Assyria **B.C. 883–859,**

* Collotype reproductions of all the monuments of this king's reign in the British Museum will be found in "Assyrian Sculptures in the British Museum," edited by E. A. Wallis Budge, London, 1914, 4to, **24s.** To be obtained at the bookstalls in the British Museum.

at Nimrûd, the ancient Calah (see p. 32 f.). The most remarkable of these are :—

1. Pair of colossal **human-headed winged lions,** which flanked a doorway in the palace. **(See Plate VII.)** [809 and 841.]

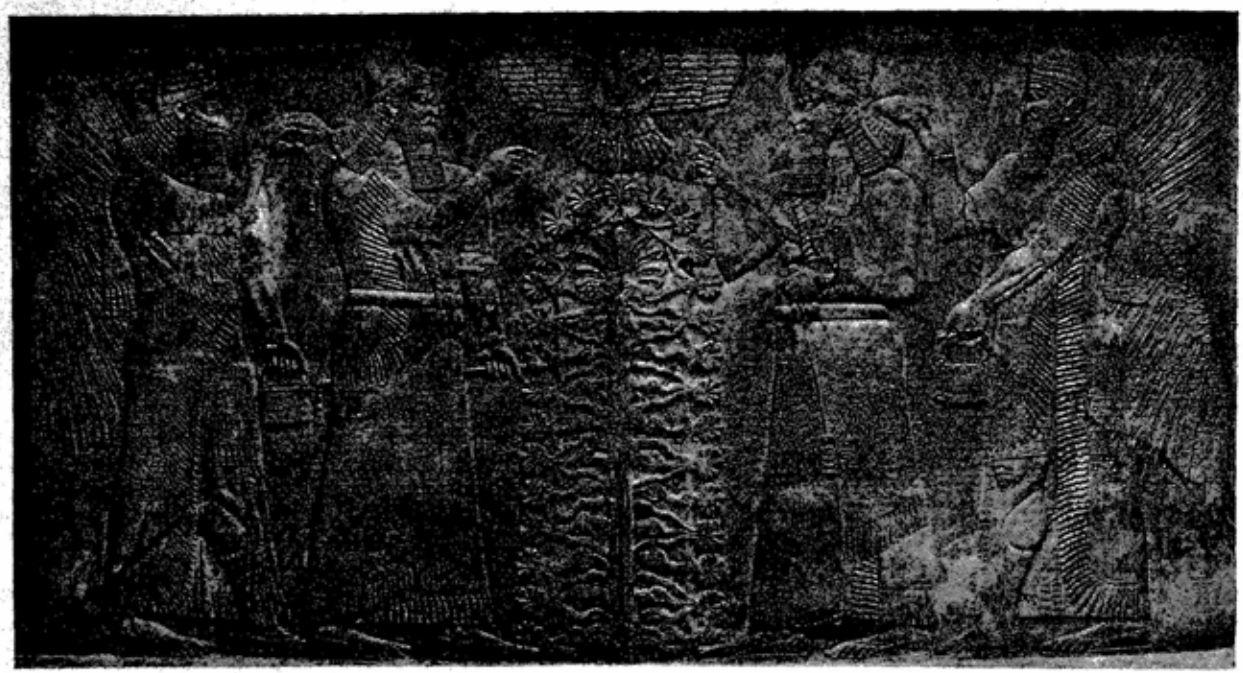
2. Large slab, or **stele,** rounded at the top, with a figure of the king and emblems of certain Assyrian gods in relief; these emblems were added to ensure the protection of the divine powers which they represented. On the sides and back is an inscription recording the most important conquests of Ashur-naṣir-pal. The **altar** in front of it stood originally before the stele at the entrance of the temple of Enurta, the Assyrian war-god. [847 and 848.]

3. Obelisk of Ashur-naṣir-pal set up at Kuyûnjik (Nineveh). The four sides are sculptured in very low relief with battle scenes and representations of events which took place in the life of this king; on the steps of the pyramidion is a short inscription, which is illegible. The scenes sculptured on this obelisk in eight registers run round all four faces and represent :—**1.** The Assyrians advancing on a fortress and attacking it. **2.** The inhabitants of a town making terms with the Assyrians for a peaceful surrender. **3.** Scenes representing the performances of religious ceremonies, perhaps connected with the conclusion of a treaty, in the interior of a palace. **4.** The inhabitants of a town carrying out gifts and tribute to the Assyrian king. The chief object among the tribute is a huge block of stone carried on a four-wheeled wagon. **5.** Procession of tribute bearers continued, and the performance of religious ceremonies by the king. **6.** The Assyrians marching on a town, which they enter after a preliminary skirmish outside the walls. **7.** Performance of religious ceremonies similar in character to those sculptured on the large bas-reliefs in the Nimrûd Gallery. **8.** Hunting scenes. The Assyrians pursuing wild asses, ibexes and other desert game. [62.]

4. Slab sculptured with the figure of a divine attendant. Across the body runs the text of the inscription which is usually found on such slabs, and is commonly known as the "Standard Inscription" of Ashur-naṣir-pal; it contains a summary of this king's principal conquests. [864.]

5. Slab sculptured with an eagle-headed, winged figure performing a magical ceremony. [865.]

[Affixed to the walls are fragments of Persian sculptures and reliefs at Persepolis, chiefly of the fifth century B.C.]



Bas-relief sculptured with two figures of Ashur-nasir-pal, king of Assyria from B.C. 883 to 859, attended by priests in ceremonial attire performing rites before a tree sacred to Ashur. Above the tree, sitting within a winged disk, is the god Ashur.
[Nimrûd Gallery, 2.]

(See p. 43.)



Bas-relief from the palace of Ashur-naṣir-pal, king of Assyria from B.C. 883 to 859, at Calah (Nimrûd), sculptured with a figure of a priest wearing divine winged apparel, carrying a goat and an ear of corn.
[Nimrûd Gallery, 18.]

(See p. 44)

NIMRÛD GALLERY.

The form and dimensions of this Gallery are taken from an actual room in Ashur-naṣir-pal's palace. The rectangular projection from the east wall is a characteristic feature. The slabs on the Western side of this Gallery and part of those on the Eastern side were found in the ruins of the palace of **Ashur-naṣir-pal II.**, king of Assyria, **B.C. 883–859**, in the mound at **Nimrûd** (**Calah**) (see p. 32 and plan); a few of those on the Eastern side were found in the small temple of Enurta,* the war-god of the Assyrians, close to the palace.

The slabs on the **Western wall** are arranged as they originally stood in the palace, but the slabs on the other walls dealing with religious ceremonies are taken from other rooms.

1. A priest or attendant wearing headdress and wings, and carrying a mace.

2. Large sunk bas-relief sculptured with figures of Ashur-naṣir-pal and a priest who are represented in the act of performing a rite in connection with a tree sacred to Ashur. The duplication of the figures is a device of the designer to secure symmetry. Two interpretations of the scene here depicted are possible:—1. That the king is performing a ceremony in connection with the fertilization of the date-palm, and that the object held in the right hand of the second figure is the spathe from the male tree. This interpretation was proposed by the late Prof. E. B. Tylor. 2. The analogy of other slabs, *e.g.*, 24 and 25, suggests that the priest is performing a ceremony of anointing on the *king*, and not on the tree. It is known from ritual texts in the British Museum from the Library of Ashur-bani-pal, that the anointing of the king was a prescribed ceremony thus:—"Thou (*i.e.*, the priest) shalt slaughter a lamb and smear the king [with its blood or fat ?]. When thou hast purified the king with smearings of purity and completed them, thou shalt send him out at the gate. After thou hast purified the palace with a *ḫulduppu* goat, and a goat burnt in the fire, and a live sheep, and a . . . . . and the skin of a great ox, and with seed corn, the serving priest shall anoint male and female with the **juice of Enurta.** He (the priest) shall mix oil and butter with honey, he shall anoint himself, he shall put on dark-coloured raiment, and draw on a dark-coloured cloak." The "juice of Enurta" is the mixture of oil, butter and honey, and is probably contained in the metal bucket sculptured on the bas-relief. Here the priest is wearing a divine headdress with three horns, which shows that he represents one of the "Great Gods," but elsewhere we see him wearing a mask in the form of the

* This god's name was formerly read Adar or Ninip (Ninib).

head of the bird of prey sacred to Enurta (Ninip). The object in the priest's right hand is no doubt a cedar cone. The *ḫulduppu* goat and an ear of corn are depicted on slabs 17 and 18. The scene sculptured on this slab represents an act in a sacred play.

The sculptures which follow this scene represent **Ashur-naṣir-pal's** successes in war and in the chase, as—

3*a*. A bull hunt.

3*b*. King pouring out a libation over a dead bull.

4*a*. A lion hunt.

4*b*. King pouring out a libation over a dead lion.

5*a*. Siege of a city.

6*a*. Fugitives swimming on inflated skins across a river to a fort.

5*b* and **6***b*. Ashur-naṣir-pal appointing a new governor, who leads to him prisoners and spoil.

7*a*–**10***a*. Assyrian chariots and horsemen attacking the enemy. Above the Assyrian army are the symbols of Ashur and Enurta, indicating that these gods are directing the movements of the king's troops.

7*b*–**11***b*. Assyrian army embarking in boats and swimming across a river, and entering a city peaceably. The original of **12***b* was so broken that Sir Henry Layard did not attempt to remove it, but made a careful drawing, from which the painting which fills the vacant space is copied.

11*a*. The return from battle, the cooking of food, etc. On the right (lower register) prisoners are seen being led to a priest, and (upper register) it seems as if the same prisoners, wearing boars' heads and hides, are being driven away by an Assyrian soldier, perhaps for slaughter.

12*a*, **13***a*. The slaughterers of the prisoners offering decapitated heads to musicians and bowmen. The Assyrians returning in triumph. Above is the symbol of Ashur.

13*b*, **15***b*. Siege of a city.

14*a*–**15***a*. Assyrians attack a fortified city, which was situated probably in Northern Syria. Each chariot bears a divine symbol as a standard.

16*a*(1) and **16***b*(2). The king and his army passing through the mountains.

16*b*. The horsemen of the enemy in flight before Assyrian chariots.

Round the **Northern and Eastern sides** of the room are the following:—

17 and **18**. Priests bearing offerings. (**See Plate XV.**) A similar pair are at the other end of the Gallery.

19. Foreigners bringing apes as a present to the king. (**See Plate VI.**) This bas-relief does not belong to the series of religious sculptures.

20. Figure of **Ashur-naṣir-pal.**



Bas-relief sculptured with a priest wearing winged apparel and a bird-headed mask, from the palace of Ashur-naṣir-pal, king of Assyria from B.C. 883 to 859.

[Nimrûd Gallery, 40.] (See p. 45.)



Statue of Ashur-naṣir-pal II., king of Assyria from B.C. 883 to 859.
[Nimrûd, Gallery, 89.] (See p. 45.)

21–23. Three slabs, sculptured with scenes representing the king being sprinkled ceremonially with a holy liquid. The priests in sacred apparel are anointing their fellows with sacred unguent. Parts of the figures and of their dress have been coloured.

24–26. King performing ceremonies with his bow and arrow, and pouring out a libation. The bow probably represents the great bow of Ashur. (**See Plate IX.**)

27–30 are from the small temple of Enurta. **27** and **28** stood originally, as here, at right angles to each other, **27** being on the external wall of the building, and **28** and **29** on the side of a doorway to one of the chambers. On the opposite side of the doorway was a similar group, of which the slab on the external wall (**32**) was alone removed by Sir H. Layard. **27** represents a priest holding a three-twigged branch, which was probably used for anointing "male and female," as mentioned in the ritual text above. (See also **31** and **32.**)

28 and **29** represent the conflict between the god **Ashur,*** or Bêl and the monster **Tiâmat**, who, although she was the mother of the gods, conceived a hatred for them and made a plan to destroy them. The god Ashur was chosen by his fellow gods as their champion, and after a fierce conflict with Tiâmat he succeeded in slaying her; he cleft her body in twain, and from the two halves he formed the heavens and the earth. The account of the battle forms the subject matter of the Fourth Tablet of the great "Creation Series." (See p. 215.)† These slabs have been damaged by fire.

30. Copy of a bas-relief: a priest in the skin of a fish, symbolic of Ea.

33, 34. Priests wearing bird-headed masks, symbolic of Enurta.

35. A four-winged figure, holding a necklace, the goddess Ishtar of Nineveh.

37–41. Containing representations of the performance of magical ceremonies.

89. At the north end of the Gallery is the important statue of **Ashur-naṣir-pal**, standing upon its original limestone pedestal. The inscription of eight lines on the breast records the name, titles, and genealogy of the king. This is the only perfect Assyrian royal statue in the round. From the small temple of Enurta. (**See Plate XVII.**)

On the ledge above the bas-relief of Ashur-naṣir-pal at the northern end of the Gallery are:—

1. A basalt head of a lion, probably from a bas-relief. Found on the east side of the Jordan. Date uncertain.

2. Fragment of a relief or frieze. From Tigranocerta.

* In Babylonia the hero-god was Marduk, in Assyria he was Ashur.

† A complete description of the conflict will be found in "The Babylonian Legend of the Creation and the Fight between Bêl and the Dragon." Price 1*s.* 6*d.* To be obtained at the bookstalls in the Museum.

NIMRÛD CENTRAL SALOON.

In this hall is arranged part of a series of sculptures which were excavated in different parts of the mound at **Nimrûd** (Calah).

1. Winged **man-headed bull** inscribed with a text recording the name and titles and conquests of **Ashur-naṣir-pal**, king of Assyria from B.C. 883 to B.C. 859. From the north-west palace of Nimrûd. [76.]

2. Winged **man-headed lion** inscribed with a text recording the names and titles and conquests of Ashur-naṣir-pal, king of Assyria from B.C. 883 to B.C. 859. From the north-west palace of Nimrûd. [77.]

3. Black basalt seated figure of **Shalmaneser III.** found at Ḳal'at Sharḳât, about forty miles south of Nimrûd, on the site of the city of Ashur, the most ancient capital of Assyria. The inscription on the throne is obliterated in places; it enumerates the king's name and titles, gives a summary of his conquests in Babylonia (Akkad and Kaldu), and refers to the setting up of his statue. [849.]

4. Black alabaster monolith which was set up by **Shalmaneser III.** (B.C. 859–824) in the central building at Nimrûd. It is commonly called the "**Black Obelisk**," and is inscribed on the four sides with an account of the expeditions undertaken by Shalmaneser during the thirty-one years of his reign, and with scenes representing the paying of tribute by the kings whom he had conquered. On the four sides of the obelisk there are in all twenty small reliefs, which are to be divided into five series, each series containing four portions of a scene in which the payment of the tribute of a certain country is represented. Thus the relief at the top of each side forms one series, the second relief on each side forms another series, and so on; each series begins on the west side of the monolith. The scenes are as follows:—

(1) Payment of tribute by Sûa of Gîlzan, who brought silver, gold, lead, vessels of copper, horses and dromedaries.

(2) Payment of tribute by "Iaua (**Jehu**), the son of Khumri (**Omri**)," who brought silver, gold, lead, and bowls, dishes, cups, and other vessels of gold. The description "son of Khumri" is thought merely to show that Jehu was an Israelite, because Israelitish territory was called "Bît Khumri."

(3) Payment of the tribute of the land of Muṣri, consisting of dromedaries, buffaloes, elephants, apes, and other animals.

(4) Payment of tribute by Marduk-apal-uṣur, of the land of Sukhu, who brought silver, gold, vessels of gold, ivory, coloured apparel,

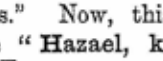


The "Black Obelisk," inscribed with an account of the campaigns of Shalmaneser III., king of Assyria from B.C. 859 to 824. The sculptured scenes illustrate the text, and among the vanquished princes is "Jehu, the son of Omri."
[Nimrûd Central Saloon, 98.]

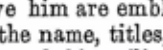
(See p. 46.)

and cloth. The relief in which a mountain forest with a lion hunting a horned animal is represented was probably added to show the nature of the country of Sukhu.

(5) Payment of the tribute by Garparunda, of the country of Khattina, who brought silver, gold, lead, copper, vessels of copper, ivory, and a rare kind of wood called *urkarinu*.

In the large historical text which runs round all four sides of the top and base of the obelisk, no mention whatever is made of "**Jehu, the son of Omri.**" In the portion of the text, however, which describes the events of the eighteenth year of the reign of Shalmaneser III. (*i.e.*, B.C. 841), it is stated that he captured 1,121 chariots and 470 battle horses and the whole camp of "Hazael, king of Damascus." Now, this Hazael,  , *Kha-za-'-ilu*, is the "**Hazael, king of Syria,**" mentioned in 1 Kings xix., 15. From a paper squeeze in the British Museum we learn that Shalmaneser III. received tribute from Jehu during the expedition against Hazael (see p. 13 f.). (**See Plate XVIII.**) [98.]

5. A series of wall sculptures, found in the Central Palace at Nimrûd, illustrating the evacuation of a city, military operations connected with a siege, the impaling of prisoners, etc. The inscriptions record the victories of **Tiglath-pileser III.**, the "**Pul**" of 2 Kings xv., 19, who reigned from B.C. 745 to 727. The "Pul" of the Bible is the king mentioned in the Babylonian List of Kings (see pp. 9 and 117) under the form *Pu-lu*,  . [80–95.]

6. Stele of **Shalmaneser III.** (B.C. 859–824), with a figure of the king in relief; above him are emblems of the Assyrian gods. The inscription records the name, titles, and genealogy of the king, and describes at some length his military expeditions. It is interesting to note that in an expedition which took place in his sixth year (B.C. 853), Shalmaneser attacked Irkhulêni, king of Hamath, who with a number of allies had rebelled against his authority. Among the allies is mentioned "**Ahab of the land of Israel,**"  *A-kha-ab-lu* (*matu*) *Sir-'la-ai*, *i.e.*, the Ahab of 1 Kings xvi., 29, etc. Shalmaneser defeated the Syrian allies and slew fourteen thousand of their warriors. This stele was found at Kurkh, a place situated on the right bank of the Tigris, about twenty miles south of Diarbekr. [88.]

7. Stele of **Shamshi-Adad VI.** (son of Shalmaneser III., B.C. 824–810), with a figure of the king in relief. The inscription records the name, titles, and genealogy of the king, the suppression of a revolt instigated by his brother Ashur-danin-apli, and describes the military expeditions undertaken during his reign. The text is written in archaistic characters, probably with a view to their decorative effect. The stele was found in the temple of Enurta in the south-west palace, Nimrûd. [110.]

8. Colossal **lion** inscribed with the name and titles of Ashur-naṣir-pal, and a brief account of his principal conquests. From the small temple of Enurta at Nimrûd. **(See Plate III.)** [96.]

9. A small group of wall sculptures of **Tiglath-pileser III.**, from the south-west palace at Nimrûd, which represent the evacuation of the city of Azkuttu. They appear to have been removed from an old palace and placed by Esarhaddon, king of Assyria, B.C. 681–669, in that which he built at Nimrûd. [64–67.]

10. Head of a human-headed bull which was excavated in the ruins of the same palace. [68.]

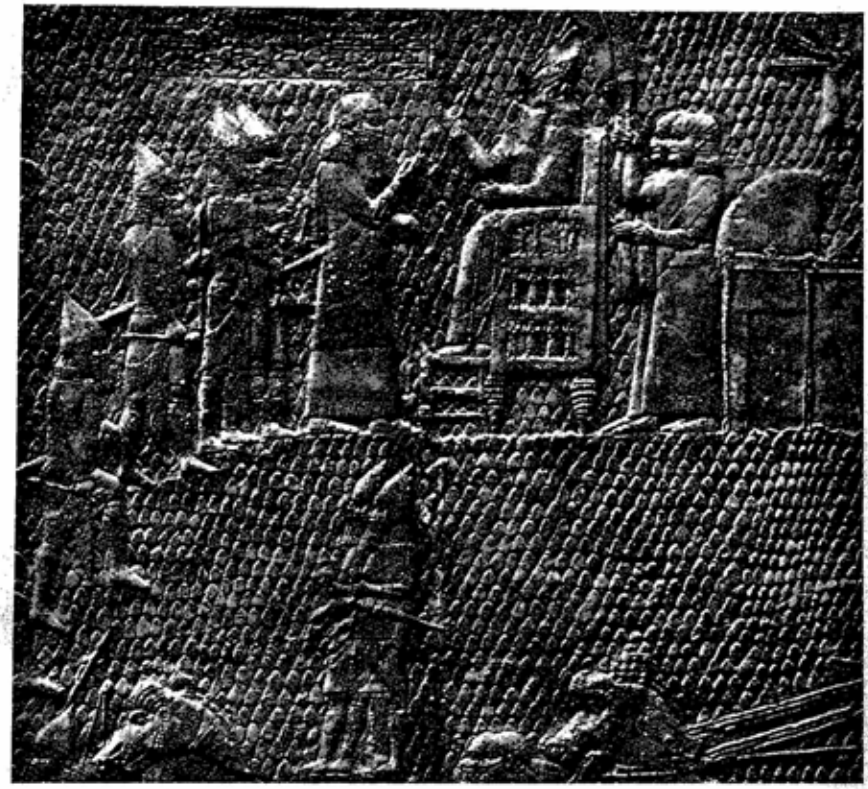
11. Upper part of a broken obelisk set up at Ḳuyûnjiḳ by **Tiglath-pileser I.**, B.C. 1115, to record his hunting expeditions. On the south side of the obelisk is a small relief, in which the king is represented receiving the homage of the chief men of certain tributary peoples. Above are the emblems of certain gods, and from the emblem of Ashur reach forth two hands towards the king. In one of these is a bow which the god presents to the king for use in battle and in the chase. [63.]

12, 13. Two **statues of the god Nebo** excavated by Mr. H. Rassam in the ruins of the temple of Enurta at Nimrûd. From the inscriptions on the bodies we learn that these statues were made by Bêl-tarṣi-iluma, governor of the city of Calah (Nimrûd), and were dedicated to the god with the view of ensuring a long life to king **Adad-nirari III.**, B.C. 810–782, and to the queen **Sammu-ramat**, and to himself. A number of interesting attributes of the god Nebo are enumerated in the text, which ends with the words:—"O thou who shalt come after, put thy trust in Nebo, and put not thy trust in any other god." Sammuramat was the Queen Regent during the early years of Adad-nirari III., and is probably the original of the famous queen **Semiramis** mentioned by Greek and Roman writers. [69 and 70.]

[Returning to the Nimrûd Gallery, the visitor enters the Assyrian Saloon.]

ASSYRIAN SALOON.

The sculptures arranged in this room belong to the reigns of **Tiglath-pileser III.**, B.C. 745–727, **Sennacherib**, B.C. 705–681, and his grandson **Ashur-bani-pal**, B.C. 668–626. The sculptures of Tiglath-pileser III. were discovered in the ruins of his palace at Nimrûd, and those of Sennacherib and Ashur-bani-pal were found among the ruins of the two palaces at Ḳuyûnjiḳ. Those of the reign of Ashur-bani-pal belong to the best period of Assyrian art, and are executed with greater faithfulness to



Sennacherib, king of Assyria from B.C. 705 to 681, seated upon his throne before the city of Lachish, and receiving tribute.

[Assyrian Saloon, 28.]

(See p. 49.)

nature and with more delicacy of modelling than the bas-reliefs from Nimrûd or the early monuments from Ḳuyûnjiḳ.

[The visitor first passes through the ante-room, and then makes the circuit of the gallery, which he should enter from the further side. The sculptures are arranged as follows :—]

1. Inscription recording the conquests of Tiglath-pileser III. B.C. 745–727. The cuneiform characters on this slab are the largest known. [616.]

2. Assault of a city by Tiglath-pileser III. and the capture of the **gods of the enemy**, who are being borne away on their thrones by the victorious Assyrian soldiers, probably for exhibition in the temples of Ashur and other gods in the city of Calah, or Nineveh. [863.]

3. Bas-relief on which is a representation of Tiglath-pileser III., receiving the submission of the enemy. The king stands with one foot placed on the neck of a prostrate foe. [862.]

[Belonging to this series of slabs is one (618) which is placed at the north end of the west wall on the ground floor.]

4. A series of wall sculptures on which are figures of **Assyrian priests** wearing lion-headed masks and carrying daggers. The ritual texts mention a special priest whose official title was the "dagger-bearer." [17, 18, 80, 81.]

5. A series of sculptures describing the siege, assault and capture of the strongly fortified city of **Lachish** by Sennacherib, king of Assyria, B.C. 705–681. On slab 28 Sennacherib is seen seated on his throne, which has been set near some vines and fig-trees outside the city. His officers are reporting to him the events of the siege, and behind them the representatives of the conquered people kneel or stand. In a space a little in front of the king are four lines of cuneiform text which read: "Sennacherib, king of hosts, king of Assyria, sat upon his throne of state, and the spoil of the city of Lachish passed before him." **(See Plate XIX.)** [21–32.]

6. Figures of soldiers and captives. [19 and 20.]

7. Figures of Assyrian soldiers. [13 and 15.]

8. A long series of sculptured slabs on which are represented the **lion-hunts** and adventures in the chase of Ashur-bani-pal, king of Assyria, B.C. 668–626. Slab **118** is of special interest. Here we see Ashur-bani-pal standing and pouring out a libation over four dead lions which lie before an altar; he is accompanied by a bowman, musicians bearing stringed instruments, and men with fans. The epigraph in the upper register reads :—"I am Ashur-bani-pal, king of hosts, king of Assyria. In my abounding, princely strength I seized a lion of the desert by his tail, and at the command of Enurta and Nergal, the gods who are my helpers, I smashed his

skull with the axe in my hands." The epigraph in the lower register reads:—"I am Ashur-bani-pal, king of hosts, king of Assyria, whom Ashur and Bêlit have endowed with might. Against the lions that I slew I directed the powerful bow of Ishtar, the lady of battle, and I made an offering and poured out a libation over them." (See Plate XX.) [33–53, 63–74, 104–114, 118, 119.]

[Descending the stairs and passing round the room in the same direction as that followed above, the visitor will find:—]

1. A group of sculptured slabs on which scenes in Ashur-bani-pal's **camp** are represented, *i.e.*, the preparation of food, the bringing in and registration of spoil, etc. [1–8.]

2. Figures of soldiers and **musicians**. [9, 12, 14, 16.]

3. Campaign against **Shamash-shum-ukîn**, king of Babylon, by his brother **Ashur-bani-pal**, king of Assyria. Shamash-shum-ukîn was appointed Crown Prince in Babylon by his father Esarhaddon, and was installed as king there by Ashur-bani-pal his brother, on the death of Esarhaddon. After some years he joined with the Elamites in a revolt against his brother's rule, and involved Assyria and Babylonia in war. Shamash-shum-ukîn was defeated and was burnt to death in his palace. The epigraph reads:—"I am Ashur-bani-pal, king of hosts, king of Assyria, who achieved his heart's desire by the command of the great gods. The clothing, the treasure, the insignia of royalty belonging to Shamash-shum-ukîn, the brother who was a traitor, his concubines, his officers, his soldiers, his chariot and festal waggon, his royal carriage, his pair of horses, everything desirable, men and women, both great and small, were brought before me." On **92** is a representation of a garden supported on arches; this has been thought by some to be an example of the "hanging garden." [89–94.]

4. Sculptured slabs on which are represented the invasion of **Elam** by Ashur-bani-pal, the capture of an important city there, and the reception of captives. [54–62.]

5. Death of the general of the king of Elam. The epigraph reads:—"**Ituni**, the general of Te-umman, king of Elam, whom he had impudently sent to me, saw the mighty conflict, and with his dagger of iron, he cut with his own hand [the string of] the bow, the glory of his hands." [95.]

6. Wars against the **Arabians** and **Egyptians**. [83–86.]

7. Attendants bringing offerings. [96.]

8. Pavement slabs with ornamental designs. [97, 99, 100.]

9. Capture and burning of the city of Khamanu in Elam. The epigraph reads:—"I besieged and took Khamanu, the royal city of Elam. I carried away the booty thereof. I looted and sacked, and I burnt it with fire." [120.]

10. **Ashur-bani-pal and his queen** seated in a garden drinking wine and attended by musicians. On one of the trees near hangs the head of **Te-umman** (see p. 54). [121.]



Ashur-bani-pal, king of Assyria from B.C. 668 to 626, pouring out a libation over dead lions.
[Assyrian Saloon, No. 118.] (See p. 50.)

11. Bringing in a dead lion from the desert. [122.]

12. Inscription recording the name and titles of **Sargon II.**, B.C. 722–705, and describing briefly his conquests in Elam, Judah, Hamath, the region about Lakes Wân and Urmî (Urûmîyah), and the coast lands of the Mediterranean. In it mention is made of the restoration of the palace which Ashur-naṣir-pal had built at Calah about one hundred and fifty years before Sargon's time; when finished, Sargon turned the palace into a storehouse for the treasures and spoil which he collected during his campaigns. [614.]

13. Inscription recording the conquests of Ashur-naṣir-pal, B.C. 883–859. [615.]

14. Inscription of **Adad-nirari III.**, B.C. 810–782, in which this king records the names of his ancestors, Shamshi-Adad, Shalmaneser III., Ashur-naṣir-pal, and traces his pedigree back to Tukulti-Enurta I., B.C. 1260–1230, and to Shalmaneser I., B.C. 1280. From Nimrûd. [611.]

15. Priest wearing a bird-headed mask and performing a religious ceremony. From the palace of **Ashur-naṣir-pal**, king of Assyria, B.C. 883–859, in the mound at Nimrûd (Calah). Presented by His Majesty the King, 1903. [98060.]

16. Winged figures, kneeling beside a sacred tree. From the palace of Ashur-naṣir-pal at Nimrûd. Presented by His Majesty the King, 1903. [98061, 98062.]

In a case at the end of the room are exhibited the **bronze bands** from **Gates** made by **Shalmaneser III.**, B.C. 859–824, to record his battles and conquests **(see Plates IV. and XXI.)**. They are said to have been found at Tall Balâwât, and were obtained by Mr. H. Rassam in 1879. The principal scenes represented are:—

Band 1. Expedition against **Carchemish.** Receipt of tribute from Sangara, king of Carchemish, and reception of the same by Shalmaneser.

Band 2. Siege of a city of **Ararat** (**Urarṭu**). Battle between the soldiers of the Assyrians and the people of Ararat; receipt of tribute by Shalmaneser.

Band 3. Capture and destruction of the cities of Pargâ and Adâ, the capture and spoiling of the city of Ḳarkara; receipt of spoil by Shalmaneser.

Band 4. Expedition of Shalmaneser to the land of Nairi. The king offering up a **sacrifice to the gods** of the water, while a priest throws into the water haunches of some animal; march of the Assyrian army over the mountains; capture of the city of Suguni; procession of captives.

Band 5. Reception of the tribute of the **ships** of Tyre and

33754

Sidon by the king; expedition against the city of Khazazi; the capture of the city; burning of the city and slaughter of prisoners.

Band 6. Passage of the Assyrians over the **Euphrates**, and receipt of tribute by the king, from Adini, son of Dakuri, of the city of Enzudi.

Band 7. Capture and destruction of the city of Ilu-khiti, king of Shubri; outside the city are the heads of the vanquished in rows.

Band 8. Homage paid by a king of a district in Ararat to Shalmaneser; arrival of the captain of the Assyrian host in a rocky glen, and the offering up of a sacrifice; capture and burning of the city of Kilisi under the authority of Rizua, king of a district near the source of the Tigris; march to the **source of the Tigris**; the carving of an image of the king upon a rock, and the performance of ceremonies in the rocky district where the river rises.

Band 9. Siege of the city of Arnê, which was under the authority of Arame, king of Ararat; siege and capture of another city in Ararat; scenes in the **Assyrian camp**, etc.

Band 10. Receipt of tribute by Shalmaneser; scenes in the Assyrian camp, etc.

Band 11. Capture of the city of Ashtamaku; capture of a second city, on the walls of which Irkhulêni, king of **Hamath**, reclines upon a couch and directs the defence; reception of the princes of Hamath by Shalmaneser, and procession of prisoners.

Band 12. Expedition against the country of Ararat; a captured city in flames; slaughter and impalement of prisoners; cutting down a grove, and the bringing in of a huge vessel as spoil.

Band 13. The siege of the city of Dabigi, one of the cities of Akhuni, king of Til-Barsip; **Shalmaneser in his pavilion**; reception of the prisoners and spoil of the city of Til-Barsip.*

Below, in the lower part of the Case, are shown the **pivots** of the large gates of Shalmaneser III., and some bands of bronze from a smaller pair of gates which were made by his father Ashur-naṣir-pal II.

On the wall at the **Northern end** of the room is a part of a **pavement** from the palace of Ashur-bani-pal at Ḳuyûnjiḳ. Below, to the left and right of the platform are :—

1. Priest performing a religious ceremony. From the palace of Ashur-naṣir-pal, king of Assyria, B.C. 883–859, at Nimrûd. Presented by the Library Committeé of the Corporation of the City of London, 1903.

* A complete facsimile of the bronze plates of this monument, with full descriptions and translations, will be found in "Bronze Reliefs from the Gates of Shalmaneser," by L. W. King, 1915, 4to. Price 30*s*. To be obtained at the bookstalls in the Museum.



Portion of one of the bronze bands from the gates of Shalmaneser III., king of Assyria from B.C. 859 to 824, representing the army on the march. On the right of the upper register is a figure of the king; in the lower register is a representation of chariots crossing a river by a bridge of boats.
[Assyrian Saloon, Table-Case.]

(See pp. 51, 52.)

2. Priest performing a religious ceremony. From the palace of Ashur-naṣir-pal, king of Assyria, at Nimrûd. Presented by J. Howard, Esq., 1907.

3. Priest wearing a mask in the form of an eagle's head, and holding an instrument of the cult, performing a religious ceremony. From the palace of Ashur-naṣir-pal, king of Assyria, at Nimrûd. Presented by the Library Committee of the Corporation of the City of London, 1903.

[The visitor ascends the staircase, and passing through the Nimrûd Central Saloon, enters the Nineveh Gallery.]

ḲUYÛNJIḲ (NINEVEH) GALLERY.

The **bas-reliefs** which line the walls of this room were excavated by Sir Henry Layard, from the mound of Ḳuyûnjiḳ, **Nineveh,** between the years 1845–1854 (see pp. 34 and 35); a large number of them were fractured by the action of fire when **Nineveh was destroyed** by the allied forces of the Babylonians and Medes about B.C. **606.** As far as possible the fragments have been laid in their proper places; no attempt at restoration has been made.

The sculptures on the left or **Western side** of the Gallery are, with the exception of 1, all of the period of **Sennacherib, B.C. 705–681,** and illustrate the wars which he waged in Babylonia and other countries.

1. A cast from a bas-relief cut in the rock, at the mouth of the **Nahr al-Kalb,** near Bêrût, in Syria, close to the ancient highway between Egypt and Syria. It represents **Esarhaddon,** king of Assyria, **B.C. 681–669,** standing in an attitude of worship, above him being emblems of deities. The inscription on the original is much mutilated. In the same rock are also six similar Assyrian slabs and three Egyptian bas-reliefs, with hieroglyphic inscriptions, bearing the name of Rameses II., who passed through Syria about B.C. 1300. [1.]

2. Assyrian galley with ram and two banks of oars; on the upper deck shields are fastened to protect the soldiers and crew from arrows. **4–8.** Battle in a marsh, and registration of prisoners and spoil. **9–14.** Fragments of sculptures representing slingers, archers, etc. **15–19.** A series, of which the upper portion is lost, representing the return from a battle. **20–26.** Part of a series, representing the assault on the city of . . . .

alammu* (Jerusalem ?) by the Assyrians. The city is seen on slab 25, as situated on a high dome-shaped hill; the archers of the besieging forces are for the most part shielded by wicker screens. **27–29.** Execution of prisoners with Jewish features. **26*a*.** A small slab representing the cooking of food in the Assyrian camp. **36–43.** Part of a series of sculptures which originally lined the two walls of a long, narrow gallery which led, by an inclined plane, from Sennacherib's palace to the plain outside the palace grounds. On the one side, descending the slope, are **horses,** led by grooms; on the other, ascending into the palace, are servitors, bearing food for a banquet. **39,** on which is seen a marshal or chamberlain, with a staff, was originally placed, as here, at a projection in the wall. Among the attendants or servitors, represented on **41–43,** is one, bearing in each hand a rod with two rows of **dried locusts.** The other attendants carry birds, pomegranates and other fruit, etc. **44.** An arch-headed slab, with a small mutilated figure, in front of which are various emblems of the gods. The lower part of the slab contains an inscription relating to the buildings of Sennacherib. The slabs numbered **45–50,** on the right or **Eastern side** of the Gallery, were sculptured for **Ashur-bani-pal, B.C. 668–626,** and illustrate his conquest of Elam. **45–47** represent a battle between the forces of Ashur-bani-pal and **Te-umman,** king of Elam, on the plain between the river Eulaeus and the city of Shushan. The successive scenes of the battle are depicted with great spirit:—The rout of the Elamites; **Urtaku,** an Elamite prince, calling, in his despair, on an Assyrian soldier to behead him (**46**); the overturning of the chariot of Te-umman (**46,** top row), who falls to the ground wounded by an arrow; **Tamritu,** defending his father, Te-umman, with his bow; the Assyrians cutting off the head of Te-umman (**47**); Assyrian warriors in a chariot, carrying the head of Te-umman to Assyria (**45**).

The following are translations of the descriptions of events in the battle:—(1) Over Urtaku, who is wounded and surrenders: "Urtaku, the son-in-law of Te-umman, was wounded by an "arrow but not killed. He commanded an Assyrian to cut "off his head, saying, 'Come, cut off my head, and carry it "'into the presence of the king thy lord that [the Assyrians] "'may show mercy.'" [46.] (2) Over Te-umman, who had been wounded by an arrow and kneels on the ground; he is defended by his son Tamritu with a bow: "Te-umman in despair said unto his son, 'Shoot with the bow.'" [47.] (3) Over Te-umman and Tamritu, who are being slain by Assyrian soldiers: "Te-umman, king of Elam, was wounded in fierce battle, and his "eldest son Tamritu took him by the hand, and to save their

* The beginning of the name is lost.

"lives they fled and hid themselves in a wood. With the "help of the gods Ashur and Ishtar I [Ashur-bani-pal] seized "them and I cut off their heads in the presence of each other." [47.] (**4**) Over soldiers in a chariot who are carrying Te-umman's head to Assyria: "The head of Te-umman, king of Elam, which "the rearguard (?) of my army had cut off in battle, as "[a symbol of] glad tidings they carried quickly to Assyria." [45.] **48–50.** Reception at **Arbela**, by Ashur-bani-pal, of two ambassadors from the king of Armenia, the officers of the Assyrian king pointing out to them the **tortures** inflicted on Elamite prisoners. The epigraph on **50** reads:—"I am Ashur-bani-pal, the king of Assyria, who conquered my enemies by the help of Ashur and Ishtar, my lords; I obtained all my heart's desire. Rusâ, king of Urarṭu, heard of the might of Ashur, my lord, and fear of my kingship overwhelmed him, and he sent his officers to salute me. I set before them Nabû-damiḳ and Umbadarâ, the officers of Elam, with the tablets [containing] the insolent message." An officer conducts **Ummanigash**, nephew of Te-umman, to be installed as king of Elam, and the Elamites come out to pay homage. In the distance is the city of Madaktu. The epigraph on **49** reads:—"My officer whom I sent led Ummanigash, the refugee, who had paid homage to me, with joy into Madaktu and Susa at my command. He set him on the throne of Te-umman whom I had conquered."

Two small slabs, placed on the other side of the Gallery (**34, 35**) show the journey of **Ummanaldash II.**, king of Elam, to Assyria, after his capture by the soldiers of Ashur-bani-pal, and the preparation of a meal by the servants of the Elamite prince for the Assyrians; these were probably incidents of the **second war** against Ummanaldash II.

The remaining bas-reliefs in this room belong to the period of **Sennacherib**.

51–56 formed originally part of a series illustrating the **architectural works** of that king, including the construction of the building from which the slabs exhibited in this part of the Gallery were obtained. On **51** and **52** a human-headed **colossal bull** lying on a sledge is being moved into position by ropes and levers. On one side the construction of a mound or platform is shown, and the king himself is present to direct the operations. The epigraph on **56** reads:—"I, Sennacherib, "king of hosts, king of Assyria, had the colossi, male and female, "the gods which were made in the land of Balaṭ, dragged to the "lordly palace, which is in Nineveh, with exultation." The reason for the king's joy was his discovery of a quarry of fine white limestone at Balaṭ, about 20 miles to the north-west of Nineveh. Balaṭ was an important commercial centre in the Middle Ages, and is now known as Eski Môṣul, or "Old Môṣul." The bas-reliefs, colossi, etc., from Nineveh, in the British Museum, are

made of the grey limestone or alabaster found close to Nineveh. On **54**, some heavy object is being moved; on **55** is another colossal bull; and on **56** is the king in his chariot. In the immediate background are men carrying picks, saws, spades, etc., and drag-carts laden with ropes and beams; and a view of the surrounding country with its rivers and trees is seen beyond. On **57–59** are Sennacherib and his soldiers besieging a city on the bank of a river; followed by a scene representing the king in his chariot receiving spoil and captives, who are beheaded in his presence.

[The visitor passes through the Northern doorway of the Egyptian Gallery, and ascends the North-west Staircase. The Babylonian and Assyrian Rooms are reached through the Second Northern Gallery, the entrance to which faces the top of the stairs.]

BABYLONIAN ROOM.

(Second Northern Gallery, Room III.)

Wall-Cases 42–43. Antiquities from **Abu Shahrên** (Eridu), **Tall al-'Ubêd** (Tall al-Ma'abad) and **Tall al-Muḳayyar** (Ur), excavated for the Trustees in 1918–19. With the exception of some of the pottery on the top shelf, which was excavated by Mr. R. Campbell Thompson in 1918 at Shahrên, the whole of the antiquities exhibited in this case came from the excavations carried out by **Dr. H. R. Hall** in 1919 at Shahrên and Tall al-'Ubêd, a site four miles west of Ur. **All are of the prehistoric age** (about B.C. 3500) and the **early Sumerian period** (about B.C. 3000). With them are also shown some objects of great interest found by Dr. Hall at Ur itself, of the later Sumerian period (*c.* B.C. 2300). The pottery (**1**) on the top shelf is prehistoric and Sumerian (115,421–115,435), and comes from graves at Shahrên. On the second shelf is exhibited (**2**) a portrait figure in tufa stone (114,207), probably of a priestly official named Kur-lil, a fine example of the art of the Ur-Ninâ period (*c.* B.C. 3000). With it is the torso (**3**) of a similar figure in limestone (114,206), with an inscription in extremely archaic characters, describing Kur-lil as "keeper of the granary at Erech" and dedicating the figure to the goddess Damkina. On the left are (**4, 5**) fragments of two dolerite portrait heads (114,197, 114,198), from Ur, of the Third Dynasty of Ur (Gudea period of art), *c.* B.C. 2350. On the right are (**6, 7**) two panther heads in copper with bitumen cores (114,312, 114,313), and (**8**) a copper stag's head (114,308) from a relief representing Imgig, the lion-headed eagle emblem of the god Ningirsu, grasping two stags by their tails. Below are (**9–12**) four lions' heads (three of them life size) of bitumen, with fragments of their original cast (?) copper coverings, and with their original tongues, teeth, and eyes of jasper, shell and schist (114,314, 114,315, 114,317, 114,318). These heads may have formed part of the support of a throne. On the same shelf are (**13**) a fine bull's head in copper (114,309), (**14**) a golden horn from a bull's head (114,323), and (**15–17**) some interesting plano-convex bricks of the most archaic type (115,324–6). All the above objects are from al-'Ubêd. They were found together in a pit or *cache* beneath a later pavement, and are of the same date (*c.* B.C. 3000). They are very interesting examples of early Sumerian art.

On the lowest shelf is (**18**) a selection of fragments of painted pottery of the prehistoric period from al-'Ubêd, of the same type as that found by M. de Morgan at Susa and Tepé Musyân in Persia, generally associated with the early Elamites (115,327). This pottery is of great archaeological interest and importance. (**19**)

Miscellaneous objects from Sumerian houses at Abu Shahrên excavated by Dr. Hall in 1919. **(20–23)** Pottery and bitumen rosettes with stone petals from al-'Ubêd (114,200–3), for insertion into walls as decoration. **(24)** Specimen of mosaic work in stone and mother-of-pearl, used to decorate wooden pillars, from al-'Ubêd, found with the copper lions, etc., and of the same early date (115,328). This kind of work has not previously been found. **(25)** Part of a mother-of-pearl shell actually used to make mosaic *tesserae*, same period (114,199). **20–25** are all of the early Sumerian age.

Wall-Case 1.—1. Headless limestone statue of an early king of **Mari**, a city on the Euphrates, opposite the mouth of the river Khâbûr. Traces of a beard still remain. The kings of Mari at one time ruled in Babylonia. [90,828.]

2–7. Six clay memorial tablets of **Eannadu**, an early governor of **Lagash**, recording his name and titles, and those of his father Akurgal. The inscription also enumerates his victories over Elam and the city of Umma, and states that he sank a well in the forecourt of the temple of the city-god Ningirsu. The character in which the inscription is written is semi-pictorial and forms a good example of early Sumerian writing upon soft material. [**See Plate I.**] [85,977–80, 88,283, 114,404.]

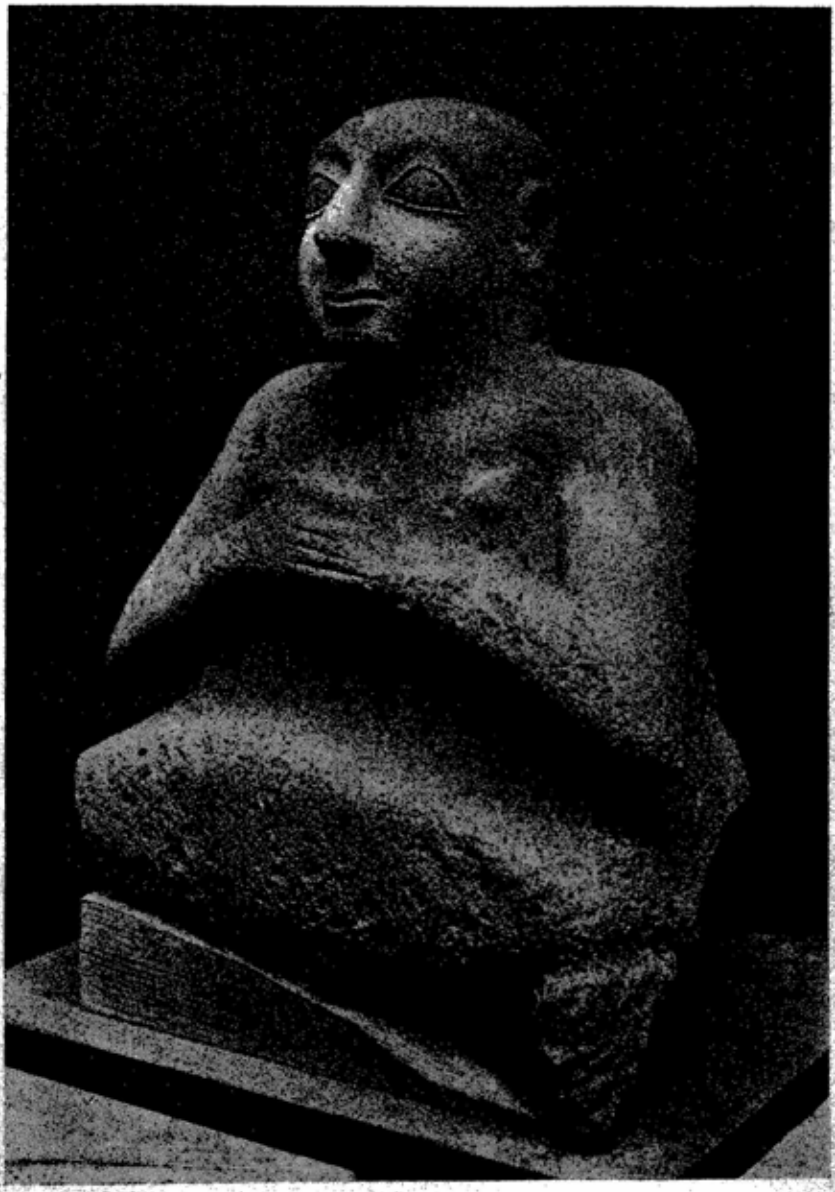
8, 9. Two broken bricks of Enannadu I., an early governor of Lagash, with an inscription recording his name and that of his father Akurgal, and the bringing of cedar-trees from the mountains for a roof for the temple of his god, and the appointment of a watchman. [114,706, 114,707.]

10. Portion of a limestone stele inscribed with the name and titles of **Eannadu, king of Lagash** (Tall Lo), and containing an account of his conquest of the neighbouring city of Umma. Other fragments of the stele are preserved in the Museum of the Louvre. When complete, the stele was sculptured with battle scenes and figures of the king, and of his god Ningirsu, etc. It has been called the "**Stele of the Vultures**," because of the figures of vultures sculptured upon it which are seen carrying off the heads and members of the slain. [23,580.]

11. Portion of a brick-stamp of **Narâm-Sin**, a king of the dynasty of Agade, recording his building of a temple to the moon-god. Presented by Rudolf Hurner, Esq. [103,040.]

12. Colossal mace-head inscribed with the name of **Lasirab**, king of Gutium, and curses upon any destroyer of his inscription. [90,852.]

13. Fragment of a stone stele showing two registers of a relief divided by a broad plain band. In the upper register water flowing from pots in a geometrical pattern is represented, but the subject of the lower register cannot be identified. Early Sumerian period. [95,477.]



Stone portrait figure of Kur-lil (?), from Al-'Ubêd. Early Sumerian period; about B.C. 3000.
[Wall-Case 43, Shelf II.; 114,207.] (See p. 57.)

14. Portion of a seated human figure, wearing a garment or skirt of looped wool. Early Sumerian period. [115,033.]

15. Lower half of a standing human figure. All that remains is the looped wool skirt. Early Sumerian period. [115,030.]

Wall-Cases 2, 3.—16. Cast of a statue of **Gudea**, governor of Lagash. The figure of Gudea, who is here represented as an architect, is covered with an inscription in archaic cuneiform characters describing the building and dedication of the temple of the city-god Ningirsu, wherein the statue was set up. Presented by the Museum of the Louvre. [91,025.]

17. Lower portion of the statue of a king (?) seated on a throne. Sumerian period. Presented by the Library Committee of the Corporation of the City of London, 1903. [98,065.]

18. Black basalt statue of **Gudea**, with inscription recording his building operations. [92,988.]

Wall-Cases, 4, 5.—19. Portion of a large black basalt trough with a fragmentary inscription of **Eannadu**, king of Lagash. The text records the dedication of the object to the goddess Ninâ and contains a summary of the king's conquests and buildings, and curses on any destroyer of his inscription. [90,832.]

20. Large basalt gate- or door-socket, with an inscription of **Entemena**, son of Enannadu I., king of Lagash, recording his building operations. [86,900.]

21. Stone door-socket, with an inscription of **Gudea**, recording the building of a temple to the goddess Ninâ. [90,849.]

22. Limestone gate-socket of **Gudea**, with an inscription recording the building of E-ninnu, the temple of the city-god Ningirsu. Presented by Sir John Ellerman, Bart., 1914. [105,108.]

23. Stone gate-socket, with an inscription of **Ur-Ningirsu**, governor of Lagash, and son of Gudea, stating that the object was made for the temple of Ningirsu, which had been built by his father. [90,845.]

24. Brick of **Gudea**, recording the building of a temple to the god Ningishzida. (**See Plate XXIV.**) [90,289.]

25. Brick of **Gudea**, recording the building of a temple to the goddess Inanna. [90,288.]

26, 27. Two bricks of **Gudea**, with inscriptions recording the building of a temple to the city-god Ningirsu. [90,290, 100,691.]

28. Fragment of black basalt, with an inscription of Gudea relating to the building of Ningirsu's temple. [90,831.]

29. Circular clay tablet of Gudea, commemorating the building of Ningirsu's temple, and the erection therein of a pillared chamber called the god's "place of judgment." [96,945.]

30. Part of a colossal **mace-head** of Ur-Ningirsu, governor of Lagash, the son of Gudea. [86,917.]

Wall-Cases 5–7.—31. Stone stele with an inscription of **Ur-Engur**, founder of the Third Dynasty of **Ur**, recording the building of a temple to the goddess Ninlil. [103,352.]

32–40. Nine bricks of Ur-Engur, recording the building of a temple to Nannar, the Moon-god, and the fortification of the city of Ur. [90,000, 90,002–4, 90,009, 90,011–12, 90,019–20.]

41. Brick of **Ur-Engur**, recording the building of a temple to "the king of the gods." [90,296.]

42–47. Six bricks of Ur-Engur, recording the building of a temple to the goddess Inanna, in the city of Erech. [90,006–7, 90,010, 90,014–5, 90,021.]

48–52. Five bricks of Ur-Engur, recording the building of a temple to the Sun-god Shamash, in the city of Larsa. [90,001, 90,008, 90,013, 90,016, 90,018.]

53. Portion of a large stone gate-socket made by Ur-Engur. From the temple of the goddess Nin-egal. [115,025.]

54. Gate-socket with an inscription of Ur-Engur. From the temple of the Moon-god Nannar. [115,026.]

55. Gate-socket with an inscription of Ur-Engur. From the temple of the goddess Ninlil. [90,826.]

56. Irregularly-shaped stone gate-socket, inscribed with the name of Ur-Engur. [90,846.]

57, 58. Two bricks recording the name and titles of **Dungi**, second king of the Third Dynasty of Ur. [90,005, 90,017.]

59. Bricks of **Dungi** recording the building of the house called "E-kharsag" ("the Mountain House"), in the city of Ur. [90,276–78.]

60. Torso of a limestone figure; the woollen dress is drawn from over the left shoulder under the right arm, then over the left shoulder, and the hands are clasped on the breast. [104,729.]

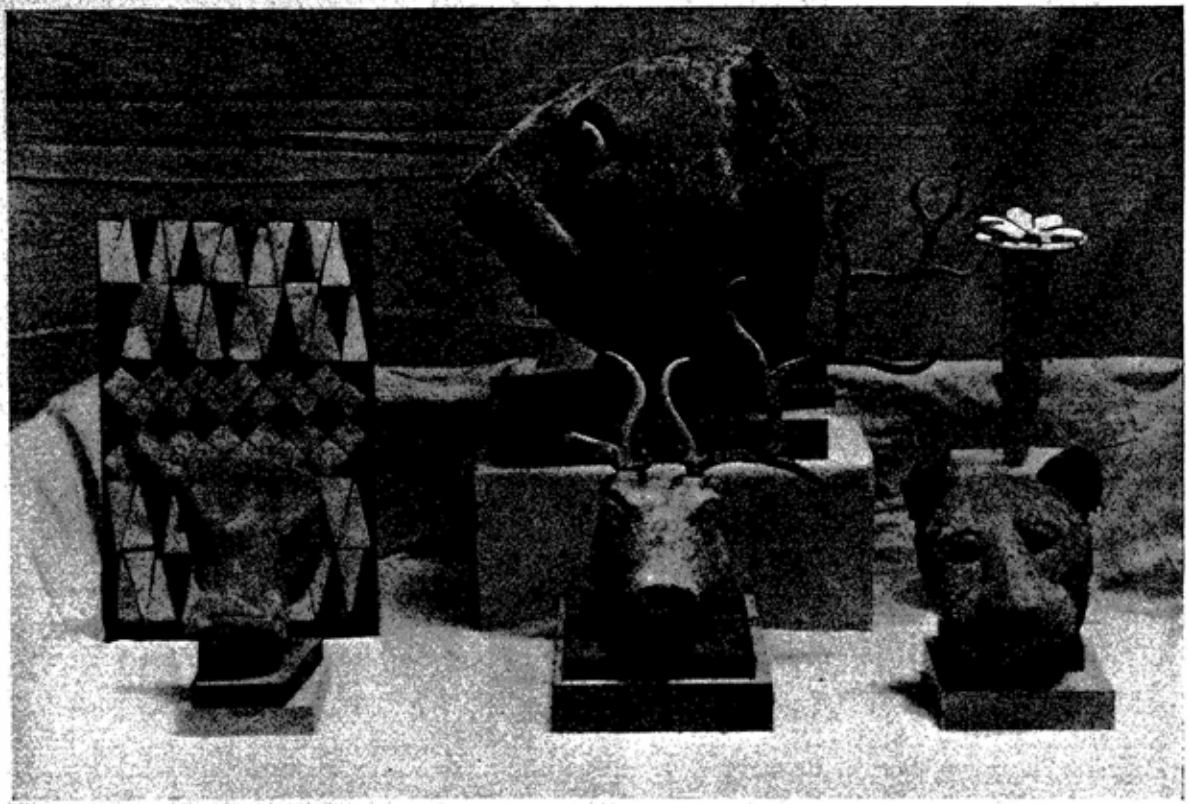
61–63. Mutilated limestone statues of the Sumerian Period. In two cases the lower limbs are draped in a woollen garment, and in the third the whole body is covered. [104,728, 104,731–32.]

64, 65. Lower halves of two seated figures wearing the early Sumerian woollen dress; one figure holds a whip with two thongs. [104,730, 104,734.]

66. Brick of **Ibalpel**, king of Eshnun, or Tupliash, an Elamite district, inscribed with his name and titles. This brick was found at Samsâbâd, which probably stands on a part of the district of Eshnun. Period unknown. [115,038.]

Wall-Cases 8, 9.—67–74. Bricks with inscriptions recording the name and titles of **Bur-Sin I.**, third king of the Third Dynasty of Ur. [90,023, 90,025, 90,030, 90,034, 90,037, 90,040, 90,042–3.]

75–84. Bricks of Bur-Sin I., recording his making of a great vessel or laver for the water-god Enki (Ea). [90,024, 90,026–7, 90,035, 90,038, 90,044, 90,056, 90,058, 90,061, 90,279.]



Bitumen core of copper lion's head, copper heads of animals, and other antiquities from Al-'Ubêd. Early Sumerian period, about B.C. 3000.

[Wall-Cases 42, 43.]

(See pp. 57, 58.)

85, 86. Bricks inscribed with the name and titles of Bur-Sin I., king of Ur, and recording the name given to a statue of the king; the text concludes with a prayer to Nannar, the Moon-god, and to the goddess Ningal, "the mother of Ur," to destroy the posterity of anyone who should remove the statue. [90,036, 90,039.]

87. Stele of **Gimil-Sin**, fourth king of the Third Dynasty of Ur, dedicated to the god of Umma. It records the building of a temple to this god, after the king had raised a wall of protection in the west against the incursions of the Amorites, who were pressing down the Euphrates. [103,354.]

88. Gate-socket of **Gimil-Sin**, inscribed with a shorter form of the above inscription. [103,353.]

89. Stone gate-socket, with fragmentary inscription of Gimil-Sin. [90,843.]

90. Gate-socket of **Gimil-Sin**, recording his building of a temple to the goddess Anunitum. [90,844.]

Wall-Cases 10, 12.—91–111. Bricks of **Ishme-Dagan**, fourth king of the Dynasty of Isin, with an inscription recording his name and titles. [90,170–90,183, 90,200–90,207.]

112–118. Bricks inscribed with the name and titles of **Enannadu**, a governor of the city of Ur, and son of Ishme-Dagan. From Mukayyar. [90,163–90,169.]

119. Brick of **Ur-Enurta**, sixth king of the Dynasty of Isin, recording his name and titles. [90,814.]

120. Bricks of **Sin-idinnam**, the ninth king of the Dynasty of Larsa, recording his name and titles, his victory over his enemies, his digging of a canal to supply water to his land, and his building of a temple to the Moon-god Nannar. [90,031, 90,251.]

121–124. Bricks of **Kudur-mabug**, ruler of the land of Amurru, recording the building of a temple called E-nun-makh ("House of the exalted prince") for the god Nannar, in the city of Ur, on behalf of himself and of his son **Warad-Sin**, king of Larsa. [90,032, 90,047, 90,054, 90,293.]

125–128. Bricks of **Warad-Sin**, thirteenth king of the Dynasty of Larsa, recording his buildings in the city of Ur, and his fortification of the city by means of a wall, which he named "Nannar stablisheth the foundation of the land," in honour of the Moon-god. [90,033, 90,053, 90,055, 90,059.]

129, 130. Bricks of **Sin-gashid**, king of Erech, with an inscription recording the building of his own palace. [90,268, 90,294.]

131. Brick of **Sin-gashid**, recording his building of the temple E-anna in Erech. [90,267.]

132. Limestone stele of **Puzur-Sin**, Patesi of Ashur about B.C. 2100 (?). The text gives the genealogy of this governor, and a description of his building operations. [115,688.]

133, 134. Fragments of a brick of **Ashur-bel-sharrani**, Patesi of Ashur about B.C. 2100 (?). [115,695.]

135. Stone object, with an inscription of **Ilushuma**, king of Assyria about B.C. 2035. The perforation of the stone was probably made in modern times. The text describes the building of the temple of Ishtar in the city of Ashur. [115,690.]

136. Stone gate-socket of **Irishum**, Patesi of Assyria about B.C. 2000. The inscription records the building of the temple Bit-Gimirti (E-Sharra) in the city of Ashur. [115,689.]

137. Brick of **Irishum**, Patesi of Assyria about B.C. 2000. [115,696.]

138–140. Bricks of **Khammurabi**, sixth king of the First Dynasty of Babylon, recording his building of the temple of Shamash, the Sun-god, in the city of Larsa. [90,133–35.]

141. Inscribed limestone slab, sculptured with a relief of a bearded figure, probably representing **Khammurabi**. It was dedicated to a goddess by a high official on behalf of the king's life. [22,454.]

142. Black stone with bilingual inscription in Sumerian and Akkadian describing the greatness and glory of **Khammurabi**, king of Babylon. The writer addresses the king and enumerates the virtues with which the various gods have endowed him, and proclaims the vast extent of his rule, his prowess in battle, and his glorious victories over his enemies. The text is of a poetical nature, and is of considerable interest. The stone probably formed part of a statue of Khammurabi. [90,842.]

Wall-Case 13.—143. Cast of a basalt stele inscribed in ancient Babylonian characters with the text of the **Code of Laws**, which was drawn up by **Khammurabi**, king of Babylon, about B.C. 1950 (?). On the upper part of the stele is carved a **relief** in which the king, standing in the traditional attitude of worship with his right arm bared and raised, is represented in the act of receiving the laws from Shamash, the Sun-god. The god wears the horned headdress, symbolical of divine power, and he holds in his right hand the ring and staff emblematic of sovereignty and dominion; and from his shoulders rise flames of fire. The god is seated upon a mystic throne, represented in the form of a Babylonian shrine or temple, and his feet are set upon the mountains. (**See Plate II.**) On the lower part of the stele are engraved twenty-eight columns of **text**, containing:—(1) **An Introduction**, in which Khammurabi enumerates the benefits he has conferred upon the great temples and cities of Babylonia and Assyria. (2) The **text of the Laws**, some two hundred and eighty-two in number, by which the Babylonians were ordered to regulate their affairs. (3) An **Epilogue**, calling down a blessing upon any man who should observe the laws, and a series of curses upon any king or governor



Brick of Gudea, governor of Lagash about B.C. 2350.

[Babylonian Room, Wall-Case 4, 24; 90,289.] (See p. 59.)

who should break, modify or abrogate any of them. The stele was set up in Esagila, the temple of Marduk in Babylon, so that it might be consulted by any man who considered himself wronged or oppressed. It was afterwards carried away by an Elamite king to Susa, where four or five columns of the lower part of the text were erased, probably to make room for an inscription of the king who removed it; but this second inscription has not been engraved. Khammurabi's Code of Laws was not invented by the king or his legal advisers, but was **based upon a large number of older laws and customs, which had already been in use for many centuries** and had acquired the sanctity of long tradition What Khammurabi did was to collect and codify the laws, and to enforce them rigidly. The large number of contract-tablets of this period which have been recovered (see Table-Cases D and E) prove that the Code was no dead letter, and the despatches of Khammurabi himself (see Table-Case C) illustrate the vigorous manner in which the king administered justice to his subjects, and stamped out abuses in his empire. The laws engraved upon the stele consist of an exhaustive set of regulations dealing with all classes of the population and defining the privileges and responsibilities of each. They thus throw considerable light upon the social conditions of Babylonia at this early time; and they have acquired additional interest and importance from the resemblance which many of them bear to similar enactments included in the Mosaic legislation and other ancient legal codes. [98,493.]

Wall-Cases 14 and 15.—144. Brick of **Kara-indash**, a king of the Kassite Dynasty, recording his building of a temple to the goddess Inanna. [90,287.]

145, 146. Bricks of **Burnaburiash**, a king of the Kassite Dynasty, recording his restoration of the Temple of Shamash, the Sun-god, in the city of Larsa. [90,263, 90,264.]

147–159. Bricks of **Kurigalzu**, a king of the Kassite Dynasty, recording the building of a temple to the god Enlil (Bêl), "the king of the lands." [90,022, 90,028, 90,045–6, 90,048–9, 90,051–2, 90,057, 90,062, 90,295, 90,768, 90,818.]

160–162. Bricks of **Kurigalzu**, recording the restoration of an ancient temple of Nannar, the Moon-god, in the city of Ur. [90,029, 90,050, 90,060.]

163. Brick of **Kurigalzu**, recording the restoration of Egal-makh, an ancient temple in the city of Ur. [90,041.]

Here follows an important collection of inscribed and sculptured cone-shaped stone monuments, commonly known as **boundary-stones** (in Babylonian **kudurru**). Though they generally contain particulars as to the extent and boundaries of estates (hence the name *kudurru*), they were not set up to mark boundaries. The texts are usually title-deeds, which, after stating the history of the estates, confirm

the rights of some individual and his family to them. Grants of land were made by the king, and so these documents afford evidence of the creation of a feudal aristocracy in Babylonia. As all extant *kudurru* date from the Kassite Period, it seems that a change in the land tenure system in Babylonia took place owing to Kassite influence. The Assyrian kings of the later period rewarded their high officials with grants of land, and so perpetuated the Kassite custom. The original deed copied on to a *kudurru* was written on a clay tablet and properly sealed and witnessed; from this copies were made in three ways: 1. On a clay cone (see 165); 2. On a conical-shaped stone; 3. On a stone tablet with a rounded top. The copies of the original deeds seem to have been set up in prominent places in temples, or in sacred places on estates. The reliefs sculptured on *kudurru* are the symbols of gods. Thus the two thrones surmounted by horned headdresses represent Anu and Enlil; the sun, moon and eight-rayed star are the symbols of Shamash, Sin and Ishtar; the spear is the symbol of Marduk, the mason's rule of Nabu, the ram-headed crook, or the turtle, or the goat-fish of Ea, the lamp of Nusku, the thunderbolt of Adad, the scorpion of Ishkhara and the dog of Gula. The object of sculpturing these symbols on *kudurru* is not known, but it is possible that they are connected with some ancient astrological beliefs in which they are assumed to exercise a protective influence.

164. Calcareous limestone cone-shaped block, sculptured with reliefs representing the emblems of solar and astral deities. On the sides and back is an inscription recording the granting of certain arable land at Dur-ili (Dêr) by Kurigalzu, a king of the Kassite Dynasty. Beneath this inscription can be seen traces of an earlier text which has been purposely obliterated. This is one of the few examples of **cuneiform palimpsest** known. [102,588.]

165. Clay cone inscribed with a title-deed of the period of **Kurigalzu.** Certain land, formerly granted by Kurigalzu to Enlil-bani, a priest, is hereby confirmed to a descendant of his by **Kadashman-Enlil,** a later king of the same dynasty. [91,036.]

166. Roughly conical-shaped block of stone, on the upper part of which are sculptured emblems of deities. The inscription below these records a transfer of land, either by deed of gift or purchase. The position and extent of the estate are specified, and there follow curses on those who violate the deed or injure the record. [90,833.]

167, 168. Bricks of **Samsi-Adad,** patesi of Ashur, recording the building of a temple to the god Ashur, in the city of Ashur. [90,106, 90,254.]

169. Three-footed stone-bowl, on the legs of which are inscribed the name of **Adad-nirari I.,** king of Assyria. [K. 8554.]

170–172. Bricks from the palace of Adad-nirari I., son of Arik-den-ili, king of Assyria. [90,253, 90,265, 90,812.]



Stele engraved with a charter of Nebuchadnezzar I., king of Babylon about B.C. 1140.

[Babylonian Room, Wall-Case 17, 192; 90,858.]

(See p. 66.)

173. Brick of Adad-nirari I., king of Assyria about B.C. 1310, recording the building of a precinct for the temple of Ashur. From Ḳal'at Sharḳât. [90,739.]

174, 175. Bricks from the quay-wall of the city of Ashur, with an inscription recording the restoration of the wall by Adad-nirari I. [114,402, 115,035.]

176. Black stone inscribed with the annals of Adad-nirari I. The text deals with the wars which he waged in Khanigalbat during the first two years of his reign. (See Table-Case B in the Assyrian Room.) [115,687.]

177, 178. Bricks of **Shalmaneser I.**, son of Adad-nirari I., king of Assyria, from his palace in the city of Ashur. [90,220, 90,231.]

179. Limestone stele of Shalmaneser I. recording the repairs which he carried out on a gateway of the city of Ashur during the eponymy of Mushabshi-Sibitti. [115,691.]

Wall-Cases 16–19.—180. Stone slab with a building inscription of **Tukulti-Enurta I.**, king of Assyria, containing a brief summary of his conquests, and an account of his repair of the temple of the goddess Shulmanitu. The text closes with the usual blessings and curses upon those who respect or maltreat the king's memorial. [114,263.]

181. Brick of Tukulti-Enurta I., recording his restoration of the temple of Ishtar in the city of Nineveh. [99,438.]

182 [183]. Limestone memorial stele of Tukulti-Enurta I., with an inscription recording his genealogy, and describing briefly his numerous campaigns. No. 183 is no longer in the Collection. [115,692.]

184. Boundary-stone recording the grant of a piece of corn-land which was situated in the district of Shaluluni on the banks of the Nâr-sharri, or "Royal Canal," to Khasardû by **Meli-shipak**, a late king of the Kassite Dynasty. The land was measured by three high officials and a scribe, while seven others were present at the execution of the deed. The text concludes with a series of curses similar to those in the inscriptions upon the other stones of this class described above. [90,829.]

185. Boundary-stone inscribed with a judgment confirming the right of a son to the paternal succession, to the exclusion of other children whose claims are not recognised, by **Meli-shipak**. This document states that the lands mentioned in it had already formed the subject of appeal to Meli-shipak's predecessors Rammân-shum-iddina and Rammân-shum-uṣur. [90,827.]

186. Rectangular block of stone, the top much broken, recording the grant of certain land near the city of Dur-ziri, on the banks of the Tigris, by **Merodach-baladan I.**, a late king of the Kassite Dynasty, to **Marduk-zakir-shumi**, the governor of a district. On one face of the stone are shown the divine emblems arranged in three registers. [90,850.]

187–189. Bricks of Merodach-baladan I. recording the rebuilding of the temple E-anna in the city of Erech. [90,269–90,271.]

190. Brick of **Tiglath-pileser I.**, king of Assyria about B.C. 1115–1103, recording the building of a temple to the god Adad in the city of Ashur. [90,252.]

191. Fragment of a limestone stele of Tiglath-pileser I. inscribed with an account of his campaigns. [115,693.]

192. Fine limestone stele, resembling a boundary-stone, inscribed with a valuable text recording the restoration and confirmation of certain rights and privileges to Ritti-Marduk, the warden of Bît-Karziabku, a district which was apparently situated on the confines of Elam, by **Nebuchadnezzar I.**, king of Babylon about B.C. 1140. This remarkable monument is probably the finest specimen of its class, and its contents are therefore described in some detail. According to the inscription, the god Marduk, the king of the gods, instructed Nebuchadnezzar, the ruler of kings, the governor of Babylon, to muster his army, and to set out to avenge Akkad. The king, "the bearer of the mighty bow, the "one fearless in battle, who with his weapons had smitten the "power of the country of Lulubi, and had subdued the Amorites "and spoiled the Kassites," set out from Dêr, the city of Anu, and marched a distance of about 100 miles across the desert. The month was Tammuz, *i.e.*, June, and all the wells and fountains and brooks had dried up and no water of any sort was to be had. The desert blazed like fire and the strength of the strongest horses and men failed before it. The hostile forces which Nebuchadnezzar went forth to meet included those of all the countries round about, and their kings drew them up in battle array; their number was so great that "the face of the sun was darkened by the clouds of "dust raised by them." The king engaged in battle with them, and at the time when "the storm of their battle broke," Ritti-Marduk bore down upon the foe with his troops and smote the enemies of his lord with great slaughter, and vanquished the king of Elam, Khulteludish-Inshushinak, the son of Shilkhak-Inshushinak (see p. 75), and seized his country. Nebuchadnezzar then marched into Elam and occupied and plundered it. When the king had returned to Akkad in glory and with joy of heart, Ritti-Marduk was held in high favour, and in reward for his bravery Nebuchadnezzar confirmed to him certain ancient privileges which his family had formerly enjoyed, but which had been curtailed through the enmity of the king of Namar, a neighbouring state, and he added others to them. These **privileges** were as follows:—The king of Namar was not to enter into Ritti-Marduk's country (without permission); no tax was to be levied by him on stallions, mares, oxen, sheep, and grain; no portion of a plantation or date-grove was to be cut down by him within Ritti-Marduk's district; no road was to be opened through his territory; no bridges were to be built in certain places; any units of the Babylonian army stationed in Bît-Karziabku must respect the personal liberty of the inhabitants,

and were to be quartered there at the expense of Namar. This grant of privileges was promulgated in the presence of the chief men of Babylon and other cities, including the governor of Babylon, the Secretary of State, the governor of the Palace, the prefect of the city, the governor of Namar, the prince of Namar, and a priest of Akkad. The name of the scribe who drafted the document was Enlil-tabni-bulliṭ. The text concludes with a series of **imprecations** in which the gods Enurta, Gula, Rammân, Shumalia, Nergal, Nanâ, Sakhan, Sin, and other deities are invoked to curse in a far-reaching manner any ruler or governor of Namar, or any person whatsoever who shall attempt to annul or curtail the privileges of Ritti-Marduk, or abolish his freedom from the jurisdiction of Namar, by the destruction of this stone by breakage or fire, or by sinking it in the river, or by burying it in the depths of the earth. Hunger and want shall fill the land of such a ruler, his rivers and canals shall become silted up, his enemy shall harass him day and night, the house which he has built another shall occupy, and his posterity shall be cut off. The divine **emblems** sculptured on this stone are fine examples of their class. (**See Plate XXV.**)

[90,858.]

193. Fragment of a boundary-stone of the reign of **Bel-nadin-akhi**, last king of the Kassite Dynasty, about B.C. 1170. The reverse contains fragments of a deed of gift or purchase, and curses directed against any who should infringe its provisions. [113,891.]

194. Boundary-stone inscribed with a deed recording the sale of a piece of corn-land by Awêl-Enlil, the son of Khanbi, to Marduk-naṣir, a high official. The payment for the field consisted of a chariot, six saddles, two asses, two asses' saddles, one ox, corn, oil, clothing, etc., the total value of which was estimated at seven hundred and sixteen shekels. The inscription concludes with the usual series of curses on anyone who shall remove or injure this land-mark, which is named *Mukîn-kudurri-dârâti*, *i.e.*, "Establisher of the boundary for ever." On the flat side of the stone is a male figure wearing elaborately embroidered apparel and armed with a bow and arrow; it is probably that of the king, **Marduk-nadin-akhê**, of the Fourth Dynasty, in whose reign the stone seems to have been set up. [90,841.]

195. Boundary-stone inscribed with texts concerning the gift of certain corn-land which was situated on the bank of the river Zirzirri in Bît-Ada, to Rammân-zêr-iḳîsha in perpetuity, by **Marduk-nadin-akhê**, king of Babylon. The surveyor of the property was called Bêl-zêr-keni, and the document is dated from Dindu-Bît (?) in the tenth year of the king mentioned above, in the presence of sixteen witnesses, among whom was the governor of Bît-Ada, the district in which the property was situated. Almost two columns of this text are occupied with imprecations in which the great gods Anu, Enlil, Ea, Marduk, Nabû, Rammân, Sîn,

Shamash, Ishtar, Gula, Enurta, Nergal, Ilbaba, Papsukal, and Ishkhara are invoked to curse him that shall remove or destroy this land-mark, or raise any dispute concerning the property with its rightful owner. Presented by Sir Arnold Kemball, K.C.B. [90,840.]

196. Uninscribed boundary-stone with astronomical and other emblems sculptured in relief. This stone probably formed part of the stock-in-trade of a mason who prepared boundary-stones for sale; if this be the case, the broken astronomical emblems, which probably represented the Sun, Moon, Venus, etc., can hardly mark an exact date. [90,836.]

197. Conical-shaped stone, faced and carved on one side with divine emblems in low relief, to be used as a so-called boundary-stone. Possibly it formed part of a stone-mason's stock, as it is at present uninscribed with any text. [108,835.]

198. Conical block of dark limestone, bearing three registers of well-carved divine emblems. The text records the gift of corn-lands in Southern Babylonia to a certain **Gula-eresh** by **Eanna-shum-iddina**, governor of the Sea-land, and concludes with the usual drastic imprecations against any transgressor of its provisions. This deed was inscribed about the time of **Enlil-nadin-apli**, of the Fourth Dynasty, B.C. 1120. [102,485.]

199. Stone tablet on which divine symbols are sculptured. Originally there were two figures on the tablet, viz., those of a king and a beneficiary. The latter figure, and the text on the reverse, are obliterated. New lines have been added for a second inscription. [104,415.]

200. Portion of a stone tablet, with fragmentary inscription of a late Babylonian king and divine emblems. The text records the king's re-endowment of a temple at the request of a priest or high official, enumerating the provisions that were made for the sacrifices, the priests, and the various craftsmen connected with the services of the temple. [40,006.]

201. Fragment of a boundary-stone with divine symbols round the top. On one face are remains of an inscription, recording the transfer of certain landed property, the orientation and position of which were originally set out in detail by means of a plan. [104,405.]

202. Stone tablet engraved with divine symbols; the text (deed of gift?) has disappeared through rubbing. [104,414.]

203. Fragment of a boundary-stone recording the purchase of a parcel of land. New Babylonian period. [40,590.]

204. Fragment of a boundary-stone with divine symbols, the plan of an estate and a broken text; from the last named it seems that **Ramman-apal-iddina**, a king of the Fourth Dynasty, granted the estate to one Mushallimu. [90,940.]

205. Stone tablet inscribed with a deed recording a division of property between two persons. The inventory of the property is broken, but it began with an enumeration of nineteen male slaves, including a baker, potter, carpenter, weaver, herdsmen of oxen and asses, and two shepherds. [57,943.]

206. Brick inscribed with the name of **Ramman-apal-iddina**, a king of the Fourth Dynasty. [90,286.]

207. Cast of a boundary-stone, known as the "Caillou de Michaux," inscribed with a deed recording the gift of a dowry, consisting of certain property situated near the city of Kâr-Nabû, to Dûr-Sharrukînaiti by her father Sakhan-uṣur. Presented by the Museum of the Louvre, 1858. [90,839.]

208. Fragment of a boundary-stone with symbols, and a badly-preserved text, showing that the monument was set up by an official who lived in the reign of **Marduk-shapik-zer-mati**, a king of the Fourth Dynasty, in order to commemorate his successful appeal to the king for the recovery of certain estates. [104,404.]

209. Fragment of a boundary-stone sculptured with divine symbols. [40,494A.]

210. Torso of a female figure inscribed on the back with the name, titles, and genealogy of **Ashur-bêl-kala**, king of Assyria. Found at Ḳuyûnjik. [249.]

211. Babylonian stele or boundary-stone, rounded at the top, on which the standing figure of a king and certain divine symbols have been sculptured in relief. On one edge are traces of an inscription which seems to have been erased intentionally. Enough remains, however, to show that it was an inscription of an unnamed Babylonian king, commemorating the plenty that there was in his land after a period of drought, and the low prices at which various commodities were sold. [90,837.]

212. Boundary-stone inscribed with a series of texts referring to the possession of a certain estate which changed hands a number of times during the reigns of **Enurta-kudur-uṣur** and **Nabû-mukîn-apli**, kings of Babylon. The possession of this estate formed a subject of dispute for some years between the families of Warad-Sibitti and Burusha, the latter finally acquiring it by purchase, as is set forth in detail. The text contains a series of curses on any who should call in question the original title, or deface and remove the stone. On the obverse are a number of divine emblems, and on the side is a standing figure of a king holding a sceptre. [90,835.]

213. Cylindrical stone object inscribed with the name and titles of **Adad-nirari II.**, king of Assyria, B.C. 911–890, the son of **Ashur-dân II.**, king of Assyria, the son of **Tiglath-pileser II.**, king of Assyria. [90,853.]

214. Tablet sculptured with a scene representing the worship of the Sun-god in the Temple of Sippar, and inscribed with a record

of the restoration of the temple by **Nabû-apal-iddina**, king of Babylon, about B.C. 870. In the upper part of the tablet the Sun-god is seen seated within a shrine upon a throne, the sides of which are sculptured with figures of mythical beings in relief; in his right hand he holds a disk and bar, which may be symbolic of the sun's orbit, or eternity. Above his head are the three symbols of the Moon and the Sun and the planet Venus. The roof of the shrine is supported by a column in the form of a palm-trunk. Before the shrine upon an altar or table stands the disk of the Sun, which is held in position by means of ropes tightly drawn in the hands of two divine beings who form part of the celestial canopy. Approaching the disk are three figures; the first of these is the high priest of the Sun-god, who is leading the king by the hand to do worship to the symbol of the solar deity, and the last figure is an attendant goddess. The shrine of the god stands upon the Celestial Ocean, and the four small disks upon which it rests seem to indicate the four cardinal points. The text describes the restoration of the Temple of the Sun-god by two kings called **Simmash-shipak** (about B.C. 1030) and **E-ulmash-shakin-shum** (about B.C. 1020). It then goes on to say that Nabû-apal-iddina, king of Babylon, found and restored the ancient image of the Sun-god and the sculptures of the temple, which had been overthrown by the enemies of the country. The shrine of the god had been stripped of its beautiful ornaments and its ancient endowments had been appropriated for profane uses. But when Nabû-apal-iddina became king, he determined to take vengeance upon the enemy who had carried out such sacrilegious work, to re-found and re-endow the shrines of the gods and to establish regular festivals and offerings. He also beautified the ancient figure of the Sun-god with gold and lapis-lazuli. The text concludes with a list of the offerings which the king dedicated to the temple, and enumerates at length the



Covering of clay made for the sculptured scene upon the "Sun-god Tablet" by Nabopolassar, king of Babylon. [91,002.] [Wall-Case 19.]



The "Sun-god Tablet," engraved with a scene representing Nabû-apal-iddina, king of Babylon, about B.C. 870, worshipping in the shrine of the Sun-god in the city of Sippar.
[Babylonian Room, Wall-Case 19, 214; 91,000.]

(See p. 69 ff.)

various garments and apparel which the priests were to wear on holy days and festivals. This tablet was made by Nabû-apal-iddina in the ninth century before Christ, but he probably copied the sculptured scene at the top from a relief of a very much older period. Two protecting coverings of clay, which have received impressions of this scene, were found with the tablet; the broken covering was probably made by Nabû-apal-iddina, and the unbroken one by Nabopolassar. About two hundred and fifty years after the restoration of the temple by Nabû-apal-iddina, Nabopolassar, king of Babylon from B.C. 625 to 604, the father of Nebuchadnezzar II., again restored the temple, and in the course of his work must have found this tablet. He provided the sculptured scene with a new clay covering (91,002), and, according to his inscription on the back of it (see the plaster cast, 91,003), he dedicated a number of offerings and garments to the shrine of the Sun-god at Sippar. It is probable that the baked clay box in which it was found (see 91,004) dates from the reign of this king. **(See Plate XXVI.)** [91,000.]



Inscription of Nabopolassar on the back of the clay covering 91,002.

Wall-Cases 20–23.—215–221. Bricks recording the name and titles and genealogy of **Ashur-naṣir-pal**, king of Assyria, B.C. 883–859. [90,255–90,260 and 90,810.]

222–225. Portions of bas-reliefs from the palace of Ashur-naṣir-pal, B.C. 883–859. [866, 867, 102,401, 108,833.]

226. Alabaster slab, much weather-worn, with an Assyrian inscription of uncertain period. [115,023.]

227. Portion of an inscription recording the titles and genealogy of Ashur-naṣir-pal, king of Assyria, B.C. 883–859, son of Tukulti-Enurta II. Presented by the Library Committee of the Corporation of the City of London, 1903. [98,066.]

228–232. Alabaster slabs recording the name, titles and genealogy of **Ashur-naṣir-pal**, king of Assyria, B.C. 883–859. The inscriptions describe briefly the principal conquests of this king during his long reign, and enumerate the various countries round

about Assyria which acknowledged his sway. One of the slabs (90,868) is a **foundation inscription** engraved by order of the king on the occasion of his building the wall of the city of Calah. [90,830, 90,867, 90,868, 90,915, 115,631.]

233. Broken stone slab containing the beginning of an abbreviated version of the "Standard Inscription" of Ashur-naṣir-pal. [108 836.]

234–236. Alabaster slabs inscribed with the name and titles and genealogy of **Ashur-naṣir-pal**, king of Assyria, B.C. 883 to B.C. 859, and with a summary of his conquests and building operations. [90,979, 90,984, 92,985.]

237. Limestone **coffer** with an inscription of Ashur-naṣir-pal recording his name and titles, and a summary of his conquests. The two tablets which were found in it are inscribed with texts which deal with the same subject matter. [73.]

238, 239. Alabaster slabs inscribed with the name and titles and genealogy of **Ashur-naṣir-pal**, king of Assyria from B.C. 883 to B.C. 859, and with a summary of his conquests and building operations. These slabs were found in an inscribed alabaster coffer at Balâwât near Nineveh. [90,980, 90,981.]

Wall-Cases 24, 25.—240. Inscribed brick of Shalmaneser III., king of Assyria, B.C. 859–824. One side and one edge are inscribed, which suggests that this brick was built into the corner of a building. [90,534.]

241–243. Bricks recording the name, titles and genealogy of **Shalmaneser III.**, king of Assyria, B.C. 859–824. [90,221–90,223.]

244–248. Bricks recording the name and titles of Shalmaneser III. and the building of a temple in the city of Calah (Nimrûd). **(See Plate XXVII.)** [90,224–90,227, 98,068.]

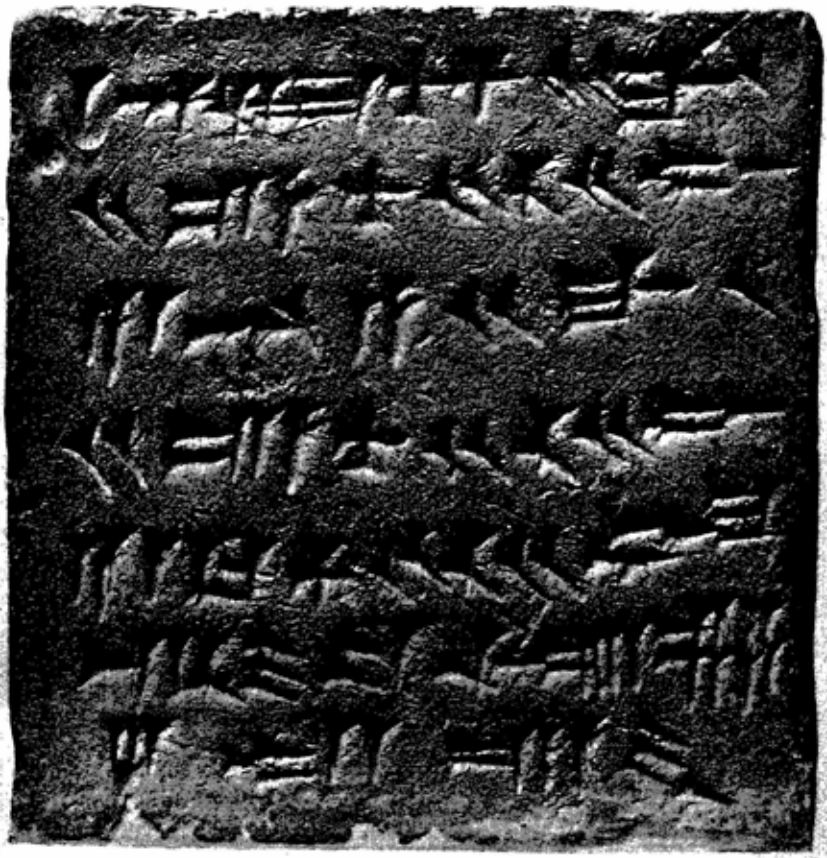
249. Commemorative stele set up in honour of **Adad-eṭir**, the dagger-bearer of the god Marduk, by his son, Marduk-balaṭsu-iḳbi. The divine emblems show that the stele is copied from the so-called boundary-stones, and the text also contains curses in the manner of those monuments. **(See Wall-Case 17.)** [90,834.]

250. Fragment of a hard stone stele, with remains of an inscription of **Shamshi-Adad VI.**, king of Assyria, B.C. 824–810. The inscription is a duplicate of that found upon the stele of this king. [115,020.]

251. Fragment of a basalt block, with remains of an inscription, possibly of **Ashur-dan II.**, the son of Tiglath-pileser II. [115,021.]

252. Fragment of a stone inscription, probably of **Tiglath-pileser III.**, king of Assyria, B.C. 745–727. [115,022.]

Wall-Cases 25–29.—253–258. Bricks inscribed with the name and titles of **Sargon II.**, king of Assyria, B.C. 722–705, and recording the foundation of the royal city of Dûr-Sharrukîn, and the



Brick of Shalmaneser III., king of Assyria from B.C. 859 to 824.

[Babylonian Room, Wall-Case 25, 244; 90,224.] (See p. 72.)

building of a palace therein. The inscription is written in the Sumerian language. [90,232, 90,233, 90,235–37, 90,274.]

259, 260. Bricks recording the name and titles of Sargon, king of Assyria, the founding of the city of Dûr-Sharrukîn, and the building of a temple to the Moon-god and the Sun-god therein. [90,245, 102,464.]

261–263. Bricks of Sargon, king of Assyria, recording his building of a temple to Nabû and Marduk. [90,242–44.]

264–267. Bricks recording the name and titles of Sargon, king of Assyria. [90,238, 90,239, 90,241, 90,819.]

268, 269. Fragments of limestone slabs, with remains of an inscription of Sargon. [22,466, 115,034.]

270–274. Bricks recording the name and titles of **Sennacherib**, king of Assyria, B.C. 705–681, and the building of his palace in the city of Nineveh. [90,213–16, 90,250.]

275. Brick of Sennacherib, king of Assyria, from the outer wall of Nineveh. [90,820.]

276–282. Bricks recording the name and titles of Sennacherib, king of Assyria. [90,208–12, 90,261–2.]

283–285. Bricks of Sennacherib, king of Assyria, recording the building of a temple to the god Nergal in the city of Tarbiṣ (Sharîf Khân). [90,217–19.]

286–288. Bronze pivots and basalt gate or door sockets inscribed with the name and titles of Sennacherib, king of Assyria. [90,870–72.]

289, 290. Small bronze pivots and stone gate or door sockets. [12,062, 104,419.]

291. Brick of Sennacherib, king of Assyria, with an inscription recording the building of the outer wall of the fortress of the city Alshe. [90,777.]

292. Brick of Sennacherib, king of Assyria, with an inscription recording the building of a house and the gift of it to his son Ashur-shumshu-ushabshi. [90,778.]

293. Fragment of a limestone bas-relief from the palace of Sennacherib, king of Assyria, representing a fisherman, with a creel on his back, fishing in a mountain pool. Presented by Miss Wainwright, 1897. [102,072.]

294, 295. Bricks recording the name, titles, and genealogy of **Esarhaddon**, king of Assyria, B.C. 680–669. [90,248, 90,249.]

296. Limestone slab recording the name, titles, and genealogy of **Esarhaddon**, king of Assyria. [22,465.]

297, 298. Bricks of Esarhaddon, king of Assyria, recording the building of his palace in the city of Tarbiṣ. [90,246, 90,247.]

299. Stone gate socket inscribed with the name and titles of Esarhaddon. [115,703.]

300. Stone stele with rounded top and sculptured in high relief with a **figure of Ashur-bani-pal**, king of Assyria, B.C. 668–626. The king is represented in his capacity of high priest and bears in his two hands, which are raised above his head, a basket of offerings, or possibly of earth for the building of his temples. The stele is inscribed with a text recording the name and titles and genealogy of this king, and describing his power and might, and the great care which he devotes to the worship of the gods. Ashur-bani-pal declares that he had appointed his twin-brother Shamash-shum-ukîn to the sovereignty over Babylon, so that "the strong may not oppress the weak." He describes how he undertook the rebuilding of E-sagil, the ancient temple of Marduk in Babylon, with cypress, cedar, and other precious woods, and how he made and set up new doors in it, and how he supplied it with vessels of gold, silver, copper, iron, wood, and stone. He rebuilt the shrine of Ea in the same temple, and in return for his pious deeds he entreats Ea and the other gods to bestow upon him the blessings of a long life and an abundant prosperity. The text concludes with prayers to Ea that blessings may be bestowed upon the king who shall pay honour to this image and inscription, and that curses may fall upon the head of him who shall in any way injure or destroy it. (**See Plate XXVIII.**) [90,864.]

301. Stone stele with rounded top and sculptured in high relief with a **figure of Ashur-bani-pal**, king of Assyria. The text records the name, titles, and genealogy of this king and the restoration of E-zida, the shrine of the god Nabû (Nebo) in Babylon. [90,865.]

302. Brick of Ashur-bani-pal, king of Assyria, recording the rebuilding of the temple of the god Marduk. [90,285.]

303–305. Limestone slabs recording the name and titles of Ashur-bani-pal, king of Assyria, and the restoration of the temple of the goddess Bêlit in the city of Nineveh in commemoration of his victories over the Elamites. [23,577, 23,578, 100,672.]

306, 307. Limestone slabs, recording the name and titles of Ashur-bani-pal and the restoration of the temple of the god Nabû in commemoration of his victories over the Elamites. [22,467, 115,024.]

308, 309. Portions of Assyrian bas-reliefs, one showing a man carrying a coiled rope, the other, a man carrying some unidentified object. [115,027, 115,028.]

310. Stone block with an inscription of Ashur-bani-pal recording his triumph over the kings of Elam, and his building of the temple of Nabû in Nineveh. [115,698.]

Wall-Cases 29–31.—311. Stone stele with rounded top sculptured in high relief with a **figure of Shamash-shum-ukîn**, viceroy of Babylon, the twin brother of Ashur-bani-pal, king of Assyria, B.C. 668–626. The king is represented in his character



Stele with inscription and figure, sculptured in relief, of Ashur-bani-pal, king of Assyria from B.C. 668 to 626.
[Babylonian Room, Wall-Case 29, 300; 90,864.]

(See p. 74.)

of high-priest, and like Ashur-bani-pal (see **300** and **301**) bears in his two hands, which are raised above his head, a basket of offerings, or possibly of earth for the building of E-zida (p. 74). The stele is inscribed with a text recording the name, titles, and genealogy of Shamash-shum-ukîn and the restoration of the shrine of E-zida; it concludes with a prayer that Nabû may bless any of his successors who shall make offerings before his image and shall anoint it with oil and shall commemorate his name with that of himself. On the other hand he asks Nabû to blot out the name and posterity of the man who shall injure or destroy this image. From the annals of Ashur-bani-pal we learn that his twin brother Shamash-shum-ukîn, whom he had appointed viceroy over Babylon, watched his opportunity, and joining his forces with those of the Elamites and other nations, revolted against his brother's sovereignty. He was, however, unsuccessful in obtaining his independence, and, being besieged in Babylon, he put an end to his life by fire rather than surrender. This happened about the year B.C. 650. It will be noticed that the crown has been removed from the head of the figure on the stele; this was probably done, after his death, by the officers of Ashur-bani-pal. [90,866.]

312. Brick recording the name and titles of Shamash-shum-ukîn, king of Babylon, and the restoration of the temple of Shamash, the Sun-god, in the city of Sippar, during the reigns of himself and his brother Ashur-bani-pal. [90,281.]

313. Boundary-stone dated in the ninth year of Shamash-shum-ukîn, king of Babylon, confirming Rammân-ibni in the possession of two estates situated in Southern Babylonia. [87,220.]

314–329. Bricks recording the name and titles of **Ashur-etil-ilâni**, king of Assyria, about B.C. 625, and the building of a temple in the city of Calah. [90,184–99.]

330 [**331**]. Brick with an inscription of **Sin-shar-ishkun**, king of Assyria, about B.C. 615. The text records the building of the temple of Nabû in the city of Ashur. [**331** is no longer in the Collection.] [115,697.]

332. Piece of Assyrian sculpture from one of the series of bas-reliefs from the palace of Sennacherib, king of Assyria, representing men drawing a colossal bull to his palace at Nineveh. Presented by F. E. Whelan, Esq., 1894. [93,019.]

333. Fragment of an Assyrian bas-relief. Presented by Mrs. Holmsby Drake, 1892. [93,020.]

334. Fragment of a brick of **Idadu**, a patesi of Susa, with an inscription in the Sumerian language recording the building of a temple. Period doubtful. [90,380.]

335. Fragment of an inscription on stone, in the Elamite language, recording the campaigns of **Shilkhak-Inshushinak** (?),

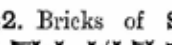
governor of Anshan and Susa, in the districts of Lower Babylonia. [115,037.]

336. Fragment of a brick of **Temti-Khalki**, prince of Susa, with an inscription in Babylonian Semitic (Akkadian), recording the building of a temple to Shushinak, the god of the city of Susa. Period doubtful. [90,392.]

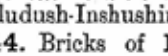
337. Circular stone vessel inscribed with the name of **Ispuinis**, the son of Sardur, king of **Wân**, about B.C. 820. From Wân. Presented by C. P. Devey, Esq., F.R.G.S., 1895. [90,869.]

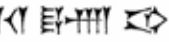
338. Stone slab of **Minûa**, king of Wân, with dedicatory inscription to the god Khaldi, about B.C. 800. [90,863.]

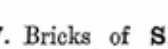
A group of bricks recording the names and titles of a number of the Elamite kings who reigned at **Susa**, the "**Shushan** the palace" of Esther i., 2, and the modern Shûsh. It is now known that they were contemporaries of the last kings of the Kassite, and the early kings of the Fourth, Dynasty in Babylonia. The texts upon the bricks, which are written and not stamped, are in a modified form of the Babylonian character.

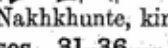
339. Portion of a brick of **Khubanumena**, king of Susa, containing the name of the king's father, **Attarkitakh**,  , *At-tar-ki-takh*, king of Susa. [90,528.]

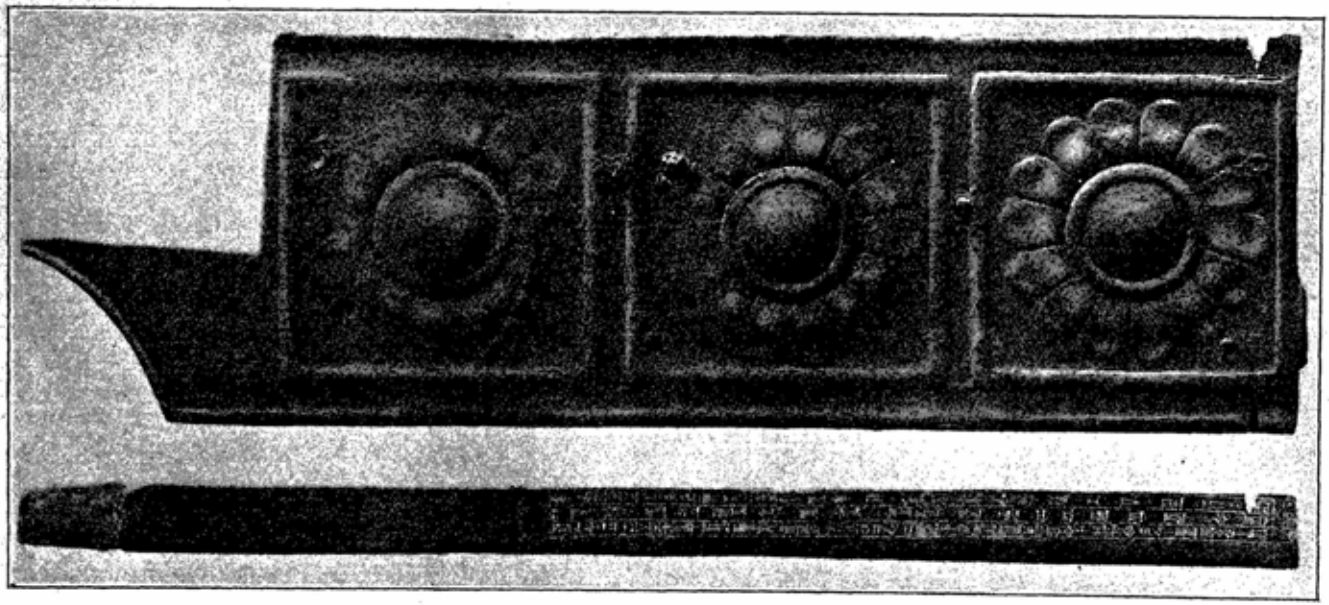
340. Brick recording the name of **Untash-Khumban**,  , *Un-tash-Khumban*, son of Khubanumena, king of Susa. [90,405.]

341, 342. Bricks of **Shutruk-Nakhkhunte**,  , *Shu-ut-ru-uk-Nakh-khu-un-te*, the son of Khalludush-Inshushinak, king of Susa. [90,292, 90,404.]

343, 344. Bricks of **Kutir-Nakhkhunte**,  , *Ku-tir-Nakh-khu-un-te*, king of Susa. [90,291, 90,523.]

345-347. Bricks of **Shilkhak-Inshushinak**,  , *Shil-kha-ak-In-shu-shi-na-ak*, son of Shutruk-Nakhkhunte, king of Susa. [90,503, 90,529, 115,029.]

Wall-Cases 31–36.—348–404. An important series of bricks from Babylon inscribed with the name and titles of **Nebuchadnezzar II.**,  , *Na-bi-um-ku-du-ur-ri-u-ṣu-ur*, king of Babylon, B.C. 604–561, and recording his devotion to the service of the great temples of the gods Marduk (Merodach) and Nabû (Nebo), E-sagil and E-zida. On some of these are traces of the bitumen in which they were laid in the wall. [90,063, 90,065, 90,068–9, 90,071, 90,073–4, 90,076–85, 90,087–95, 90,098–103, 90,109–10, 90,116, 90,120–26, 90,128–30, 90,136, 90,137, 90,155–6 90,158, 90,229, 90,230, 90,822–3, 93,076, 98,067, 100,692]



Bronze doorstep inscribed with the name and titles of Nebuchadnezzar II., king of Babylon from B.C. 604 to 561.
[Babylonian Room, Wall-Case 32, 423; 90,851.] (See p. 77.)

405–413. A series of bricks, recording the name and titles of Nebuchadnezzar II., and the restoration of the temple of Shamash, the Sun-god, in the city of Larsa. From Senkereh. (**See Plate XXX.**) [90,111–14, 90,117–19, 90,228, 90,280.]

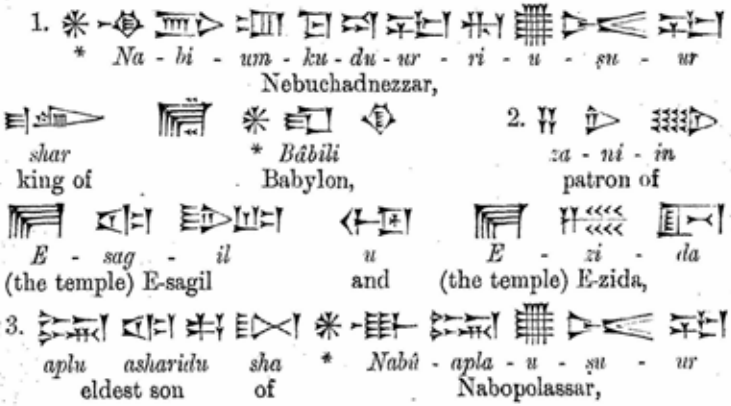
414, 415. Bricks of Nebuchadnezzar, inscribed on the edge with a fuller account of his rebuilding of the temple of the Sun-god in Larsa. The contents of the text agree with those of the baked clay cylinders which describe this work. (Table-Case G, 14–16.) [90,275, 115,036.]

416, 417. Bricks of Nebuchadnezzar, inscribed with an account of his restoration of the temple of Shamash, the Sun-god, in the city of Sippar. The contents of the text agree with those of the baked clay cylinders devoted to this event. (Table-Case G, 20, 21.) [90,273, 100,693.]

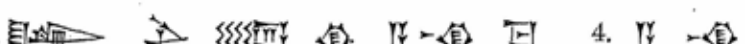
418. Brick of Nebuchadnezzar, inscribed with a text which records that the king rebuilt the brick-lining of a well, which stood within the temple of the Sun-god in Sippar. The shape of the brick is adapted for this purpose. [90,272.]

419–422. Bricks recording the name and titles of Nebuchadnezzar II., and the building of a temple to Sin, the Moon-god, in the city of Ur. [90,138–41.]

423. Bronze step from the lower part of the flight of steps in the ancient temple of E-zida at Borsippa (Birs-i-Nimrûd) ornamented with rosettes, etc., and inscribed on the edge with the name and titles of **Nebuchadnezzar II.** This object is of considerable interest, and as the inscription upon it includes that found upon the greater number of the bricks of this king, it is here given in full, with a transliteration into English characters and a translation:—



* This sign is a determinative prefix, *i.e.*, a sign which served to indicate the class of word to which it is attached.



shar *Bâbili* *a - na - ku* 4. *a - na*
king of Babylon, am I. For



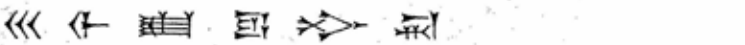
* *Na - bi - um* *be - li* *ṣi - i - ri*
Nabû (Nebo), the exalted lord,



5. *um - sha - ri - ku* *u - um* *ba - la - ṭi - ia*
who hath lengthened the days of my life,



6. *E - zi - da* *bît - su* *i - na* *Bar - si - pa* †
(the temple) E-zida, his temple in Borsippa



eš - si - iš *e - pu - uš*
anew have I built.

(See Plate XXIX.) [90,851.]

Among the temples built or restored by this king may be specially mentioned E-sagila, the temple of Bel-Marduk, in Babylon, and E-zida, the temple of Nabû in Borsippa. For fuller accounts see pp. 140, 141.

424. Cast of an inscription of Nebuchadnezzar II., recording at great length the building operations which this king carried out on the great walls and temples of Babylon. The original is preserved in the India Office. [90,847.]

425. Black basalt fragment with inscription recording the name and titles of Nebuchadnezzar II. [90,848.]

426–428. Three glazed earthenware "slipper" coffins from Warka in Southern Babylonia, with conventionalized figures of men, patterns, etc., in relief. The largest is provided with an oval cover for the opening above the head and shoulders of the deceased. Period doubtful, but coffins of this class were in use from B.C. 200 to A.D. 200. [92,004–92,006.]

* This sign is a determinative prefix, *i.e.*, a sign which served to indicate the class of word to which it is attached.

† This sign is a determinative affix; its use is similar to that of the determinative prefix.



Brick inscribed with the name and titles of Nebuchadnezzar II., king of Babylon from B.C. 604 to 561.

[Babylonian Room, Wall-Case 34, 406; 90,112.] (See p. 77.)

429–437. Bricks recording the name and titles of Nabonidus, king of Babylon, B.C. 555–538. [90,143–47, 90,159–62.]

438–444. Bricks recording the name and titles of **Nabonidus**, king of Babylon, and the repair of certain portions of the temple of Sin, the Moon-god, in the city of Ur. [90,148–90,154.]

445. Brick recording the name and titles of Nabonidus, with an impression of a human foot, which was made upon it while moist. [90,284.]

446, 447. Babylonian bricks without inscriptions. The hollows, or "frogs," were probably intended to afford a hold for the bitumen or mortar used in building. [90,282, 90,283.]

448–452. Five rectangular glazed bricks with raised palmette pattern in outline; they were used for decorating certain walls of the palace, and may have formed a frieze. Assyrian work, from Nimrûd. [90,856, 90,857, 90,860, 90,861, 92,983.]

Wall-Cases 37, 38. Here are exhibited a number of casts taken from inscriptions cut on the **Behistun Rock**, and from palaces built by the Akhaemenian kings at Persepolis and other cities. The inscriptions here represented are in the **Persian**, the **Susian** or **Elamite** and the **Babylonian** languages, in which the Persian kings were wont to inscribe their edicts and commemorative texts; for they held sway over the countries of Persia, Media, and Babylonia. (**See Plate XI.**)

453, 454. Portions of a moulding from a column bearing a trilingual inscription, in the Persian, Susian, and Babylonian languages, of **Artaxerxes Mnemon**, king of Persia from B.C. 405 to B.C. 362, in the palace of the Persian kings at Ecbatana. [90,854, 90,855.]

Here is a series of casts of the inscriptions of **Darius I.**, king of Persia from B.C. 521 to B.C. 485, that are cut above the heads of the prisoners sculptured on the face of the rock at Behistun. The prisoners, ten in number, stand in the presence of the king, roped together by the neck, with their hands tied behind their backs. (**See Plate XII.**)

455. Cast of the Persian version of the inscription over the head of **Fravartish**, who declared himself to be the king of the Medians. [22,471.]

456. Cast of the Persian version of the inscription over the head of **Arakha**, who declared himself to be Nebuchadnezzar, the son of Nabonidus, and king of Babylon. [22,472.]

457. Cast of the Persian version of the inscription over the head of **Atrina**, who declared himself to be the king of the Susians. [22,473.]

458. Cast of the Susian version of the inscription over the head of **Vahyazdâta**, who declared himself to be Smerdis, the son of Cyrus. [22,474.]

459. Cast of the Susian version of the inscription over the head of **Arakha**, who declared himself to be Nebuchadnezzar, the son of Nabonidus, and king of Babylon. [22,475.]

460. Cast of part of an inscription in the Babylonian language recording the name and titles of **Darius** the Great. [22,477.]

461. Cast of part of an inscription in the Babylonian language of **Xerxes I.**, king of Persia from B.C. 485 to 465. [22,478.]

462. Cast of part of an inscription in the Babylonian language recording the completion by Xerxes I. of the palace which his father Darius began to build. [22,476.]

463. Cast of part of an inscription in the Persian language of **Artaxerxes III.** (Ochus), king of Persia from B.C. 362 to 339. [91,236.]

464. Cast of an inscription in the Persian language, recording the titles and genealogy of Artaxerxes III., king of Persia, and the completion of a palace at Persepolis. [22,480.]

465. Specimens of the paper "squeezes," or impressions, made by the late Sir H. C. Rawlinson, Bart., G.C.B., of the inscriptions in the Persian, Susian, and Babylonian languages cut in the rock at Behistun in Persia, to commemorate the wars and conquests of Darius I., king of Persia, from B.C. 521 to B.C. 485.

466. Oval earthenware bowl which was probably used as a coffin; at each end is a lug. [91,934.]

Wall-Cases 39–41. Shelf 1.—A group of miscellaneous bronze objects, bowls, vases, ceiling ornaments, etc. **Shelf 2.**—Bronze boss of shield, rim of a shield in bronze, cover of a large vessel, flat bowl with handle, model of a house, legs of a chair or stool, etc. **Shelf 3.**—Bronze shield, side of the framework of a stool or chair, fragments of bronze plates, a large cauldron, and miscellaneous objects in bronze. On the floor of these Cases are—

467. Stone **sarcophagus** containing **burnt human remains.** Parthian Period. From Samsabad. Presented by C. J. Malcolm, Esq., 1888. [91,933.]

468. Similar sarcophagus, with alabaster lid. From Shûsh (Susa). Presented by Colonel Ross, C.I.E., 1876. [91,932.]

469. Portion of a stone column and plinth. [91,989.]

470. Large terra-cotta bowl. Late period. [91,940.]

471. Portion of a terra-cotta **drain-pipe.** [91,965.]

472. Stone bowl on which is sculptured in relief a scene of the conflict between the mythical heroes **Enkidu** (formerly read **Eabani**) and **Gilgamish** and lions. [115,040.]

On the top of Wall-Cases 24–43, and fastened to the wall above them, are the following:—

473. Fragments of a cuneiform inscription found in the village of Sarab, between Urmî and Sûâsh-Bûlâḳ, Armenia. Presented by Pastor W. Faber, 1896. [115,632.]

474. Portion of an Assyrian bas-relief showing a battle-scene. [115,633.]

475. Assyrian bas-relief sculptured with the figures of a king and attendant. [102,399.]

476. Assyrian bas-relief sculptured with the figure of an eagle-headed deity performing a mystic ceremony, from the palace of **Ashur-naṣir-pal**. The slab has a few traces of signs belonging to the "Standard Inscription" of that king (see p. 42). [102,400.]

477. Bas-relief of a battle-scene, with two lines of an inscription from a duplicate of the Annals of Tiglath-pileser III., king of Assyria, B.C. 745–727. [115,634.]

478. Colossal pot with pointed base and narrow neck, of the kind used for storing food or water, and also for burials. From Ur. [114,324.]

479. Cauldron-shaped pot with satyr-like figure in relief. The figure is winged and has a tail; the feet are shaped like birds' claws. [91,941.]

480. Colossal pot with six handles and receptacles. Between the handles are six hooks with rings for suspension. The decoration consists of monstrous serpent forms with legs, and standing figures linked together by a waved rope. [91,950.]

481. Plain cauldron-shaped pot. [91,961.]

482. Earthenware section of a drain pierced with holes. Sumerian Period. From Ur. [114,340.]

Table-Case A.—I. A collection of antiquities of the Prehistoric and Sumerian periods, from Abu Shahrên and Ur, excavated for the Trustees by Mr. R. C. Thompson in 1918, comprising limestone hoe-blades, and knife-flakes, arrowheads, pegs, and cores of flint, chert, obsidian, rock-crystal, and aragonite; celts and mace-heads of jasper, felspar, and other stones; fragments of obsidian and aragonite vases (note especially 114,259, 114,260, with relief decoration), and inlay-plaques of lapis, sandstone, etc.; prehistoric painted pottery with geometrical and naturalistic designs (note especially 115,329–115,337) of the same type as that from al-'Ubêd (Case **42**, 115,327, above); pottery votive (?) sickles (115,339–115,345), a pottery double-axe (115,346), curved votive "nails" and straight cones (115,349–115,352) of pottery, pottery animals (115,353–115,355), a fragment of an inscribed mace-head of aragonite of the period of Sargon of Agade (*c.* B.C. 2700) (115,356), and a cuneiform practice tablet, for the use of scholars, of about B.C. 2000, from Ur (113,911).

II. A collection of antiquities of the same epochs from Abu Shahrên and Tall al-'Ubêd, excavated by Dr. H. R. Hall in 1919, comprising objects of the same type as were found at

Shahrên in the previous year, with the addition of objects of gold and a prehistoric (?) clay figure from Shahren (115,357–115,363), flint saw-blades (115,439, 115,440), and stone mace-heads (115,364–115,366), from al-'Ubêd, etc. Following these is a series of objects of various periods from Tall al-Muḳayyar (Ur):—

I. Prehistoric pottery (especially 115,436) and flints. II. The stone foundation-tablet of the temple E-makh, house of the goddess Ninsun, dedicated by king Ur-Engur about B.C. 2300 (114,187). III. Inscribed clay tablets of the dynasties of Ur and Isin, B.C. 2300–2100 (114,059, dated the "year after Idin-Dagan the king made the throne of Adad in Muru"; 114,060, 114,061); 113,915 contains laws (?) of about the time of the First Dynasty; 113,917 and 113,998 are of the same class and date. IV. Four finely baked and minutely inscribed tablets of the Assyrian period recording sales and legacies, etc., dated in the nineteenth and twentieth years of Ashur-bani-pal (B.C. 661–660) and tenth year of Shamash-shum-ukin (B.C. 658) (113,926–113,929). V. Bowls with beads and birds' bones, placed in tombs for the adornment and sustenance of the dead (115,399, 115,400). VI. Fine "egg-shell" pottery of the Assyrian period (115,403–115,405). VII. Pottery cullenders and perforated vase-spouts (115,406–115,409). VIII. Pottery figures of animals (115,392–115,398). IX. Pottery sling-bolts (115,410, 115,411). X. Clay mould for making a scarab of Egyptian type (114,195). XI. Bronze lamp in the form of a couchant lion (115,319), Assyrian period. XII. Bronze bracelets, and finger-rings (115,416, 115,417). XIII. An iron bit (115,415). XIV. Cylinder seal and conical seal of Syrian type (115,418, 115,419). XV. Burnt dates from an ancient house (115,420), and other objects of the later period.

Table-Case B.—In the upper part of this case are exhibited a large and interesting series of memorial tablets, bronze figures, clay cones, fragments of stone and alabaster vases, inscribed in the early cuneiform character with votive and other texts, dating from the earliest period of Sumerian history to about B.C. 850. In the lower portion is a series of very fine examples of large tablets inscribed with accounts, lists of grain and produce, and lists of provisions for workmen and slaves, and inventories of cattle and sheep, etc., drawn up in connection with the administration of the government property and that of the great temples in Southern Babylonia about B.C. 2250. Most of the inscriptions in this case are written in the Sumerian language, which was in common use among the non-Semitic inhabitants of the country from very early times.

1. Lapis-lazuli tablet recording the dedication of a temple by **Lugal-tarsi**, a king of the Third Dynasty of Kish. [91,013.]

2. Copper figure, wearing a wig, with the copper disk by which it was held in position in a wall or plinth. The inscription reads: "**Ur-Ninâ**, king of Lagash, has built the shrine of Girsu." Early Sumerian Period. [96,565.]

3. Colossal votive **mace-head of Enannadu I.**, an early governor of Lagash. The inscription states that one of the governor's officers had built a shrine to the god Ningirsu, on behalf of the life of Enannadu. Round the centre are sculptured an eagle grasping the hinder parts of two lions, and three human figures. The leader is a head taller than the other two, and wears a woollen skirt and is naked from the waist up. [23,287.]

4. Pebble with a Sumerian inscription recording the building operations of Enannadu I., an early governor of Lagash. [114,399.]

5. Fragment of an alabaster bowl with an inscription of **Urukagina**, king of Lagash. [90,902.]

6. Fragment of an alabaster vessel once inscribed with the name and title of Rimush. [91,019.]

7. Fragment of an alabaster vessel with an inscription of **Rimush**, second king of the Dynasty of Agade, successor of Sargon of Agade. This vessel formed part of the spoil captured by Rimush in Elam. [91,020.]

8. Cruciform monument dedicated probably by **Manishtusu**, grandson of Sargon of Agade, to Shamash of Sippar, recording his victories in Elam and his re-endowment of the Temple of Shamash. [91,022.]

9. Fragment of an inscribed black stone monolith (part of a stele) dedicated to the god Shamash by **Manishtusu**, who records the defeat of "32 kings beyond the lower sea," *i.e.*, the Persian Gulf. [56,631.]

10. Fragment of a black stone monolith with fragmentary inscription recording military expeditions of **Manishtusu.** [56,630.]

11. Fragment of a stele with a fragmentary inscription of an early king of Agade, probably **Manishtusu.** [98,917.]

12. Marble mace-head, dedicated by **Manishtusu** to the goddess Nin-Ai. [91,018.]

13. Marble mace-head, dedicated by **Shar-gali-sharri**, of the Dynasty of Agade, to the Sun-god, Shamash of Sippar. [91,146.]



Stone mace-head of Shar-gali-sharri, an early king of Agade, in Northern Babylonia. [Table-Case B, 13.]

14. Fragment of a marble vase of **Narâm-Sin**, a king of the Dynasty of Agade. [104,418.]

15. Fragment of a stele which once contained an historical inscription of the Dynasty of Agade. [98,918.]

16. Votive hammer-head of green marble, dedicated to the god Nergal, for the life of **Shu-dur-kib**, the last king of Agade. Presented by Major V. E. Mocatta, 1920. [114,703.]

17–23. Seven clay cones of **Ur-Bau**, an early ruler of Lagash, with an inscription in two columns, recording his building of a temple to the city-god Ningirsu. (**See Plate XXXI.**) [91,061–91,066, 93,075.]

24. Mace-head dedicated to a god by **Ninkagina**, for his own life and for that of **Nammakhni**, governor of Lagash. [22,445.]

25–45. Twenty-one clay cones of **Gudea**, governor of Lagash, recording his building of the temple E-ninnu to the city-god Ningirsu. [90,874, 91,037, 91,038–91,055, 91,067.]

46. Limestone tablet inscribed with a record of the dedication of a temple to the god Ningirsu, by **Gudea.** [91,008.]

47, 48. Two limestone tablets dedicated to the god Ningirsu of Lagash, and inscribed with a text of **Gudea**, recording the rebuilding of his **temple E-ninnu.** [91,007, 91,060.]

49. Fragment of a mace-head dedicated to the god **Gal-alim**, probably by Gudea. [22,468.]

50–54. Five bronze figures representing a kneeling deity who clasps his hands round a cone-shaped pillar which stands before him. In each case the pillar has an inscription recording the building of the temple of the god **Ningirsu**, by **Gudea.** Presented by J. Fremlyn Streatfeild, Esq. [91,056, 91,057, 91,058, 96,566, 102,613.]

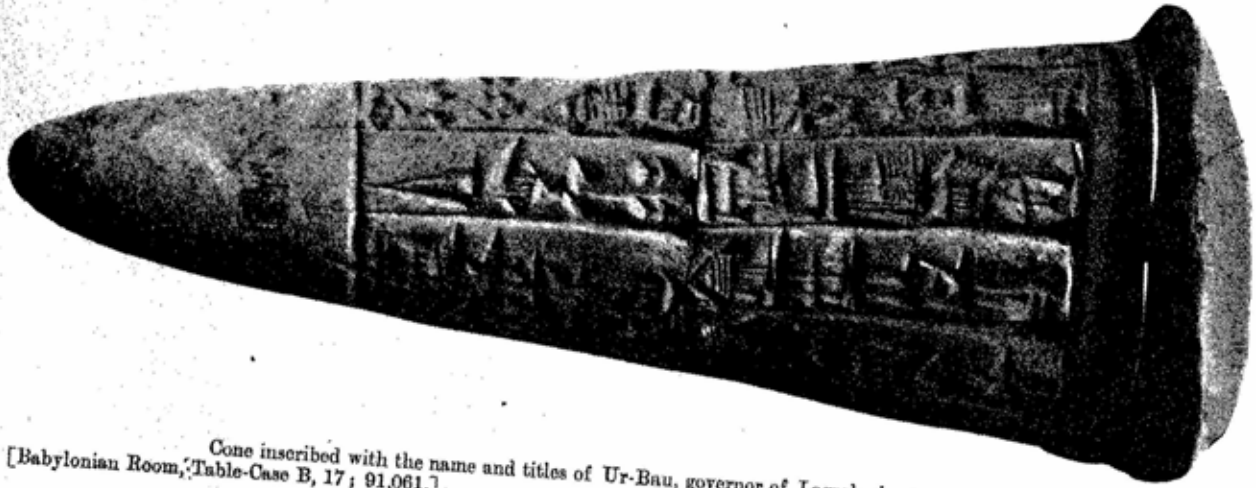


91,056.

55, 56. Two cones with identical inscriptions in the Sumerian language recording the building of a temple to **Ereshkigal**, the goddess of the underworld, by **Lu-Utu** (or **Galu-Babbar**), the governor of Umma. [109,930, 109,931.]

57–59. Three cones inscribed with the same text in the Sumerian language, recording the construction of a temple at Umma to the goddess **Ninkharsag** by **Lu-Utu** (or **Galu-Babbar**), "the man of Shamash," governor of Umma (Yokha). [15,781, 15,782, 15,783.]

60. Olive-shaped stone object inscribed with the name and titles



Cone inscribed with the name and titles of Ur-Bau, governor of Lagash about B.C. 2450.
[Babylonian Room, Table-Case B, 17; 91,061.]

(See p. 84.)

of **Ilu-mutabil**, governor of Dur-ili, a city of Babylonia. The inscription states that he "smote the head of the hosts of Anshan, Elam, Simash, and Barakhsi." [91,084.]

61. Fragment of the base of a clay cone with a hollow centre, and a number of circular depressions in the base. The inscription records the name and titles of **Puzur-Shushinak**, governor of Susa, and regent of Elam. [91,153.]

62. Stone tablet, dedicated to the god Nannar by **Ur-Engur**, founder of the Third Dynasty of Ur; it probably contains an account of his sacred buildings. [104,744.]

63. Votive tablet of **Ur-Engur**, dedicated to the goddess Inanna, the lady of E-anna. [113,866.]

64. Bronze figure dedicated by **Ur-Engur** to the goddess Inanna, representing a man carrying a basket on his head, in the character of a builder. The base of the figure is brought to a blunt end. The inscription in two columns records the king's rebuilding and restoration of the temple of Inanna. [113,896.]

65. Stone tablet dedicated to the god **Nin-shubur** by **Dungi**, a king of the Third Dynasty of Ur. [26,256.]

66. Votive tablet of **Dungi**, inscribed with a dedication to **Naru**, the river-god. The text is written in Semitic Babylonian. [17,288.]

67. Tablet inscribed with the name and titles of Dungi, and recording his repair of the temple and wall of E-anna at Erech. [90,897.]

68. Votive tablet of Dungi, commemorating the building of a temple to the god Enki. [17,287.]

69. Stone head-dress for a statue, inscribed with a dedication to a divinity by **Bau-ninam** on behalf of Dungi. [91,075.]

70. Copy of an inscription of **Dungi**, recording his building of a temple to the god **Meslamtaea**, in the city of Kûthâh. The copy is said to have been made from an ancient memorial tablet which stood in that temple, by one Bêl-uballiṭ, a scribe. [35,389.]

71. Colossal stone mace-head dedicated to the god Meslamtaea for the life of Dungi. [91,074.]

72. Stone tablet of **Bur-Sin I.**, a king of the Third Dynasty of Ur, with an inscription recording the dedication of a temple to the goddess Inanna. [91,014.]

73. Stone tablet recording the building of a temple, and the installation of a priest, for the god **Nannar of Karzida**, by **Bur-Sin I.** Presented by Lt.-Col. S. Anderson, 1920. [114,684.]

74. Stele of **Gimil-Sin**, fourth king of the Third Dynasty of Ur, recording the building of a temple to the god of Umma (Yokha), and the erection of fortifications named "The Amorite wall that keeps off the **Tidnu**," the Tidnu being a western tribe. [114,396.]

75. Bronze figure of a basket-bearer, the base tapering to a point. The inscription in two columns round the base records that it was

dedicated by **Gimil-Sin**, in commemoration of his building a temple to the goddess Inanna. [91,017.]

76. Fragment of a bowl with titles of **Gimil-Sin**. [15,976.]

77. Fragment of a vase with an inscription dedicating the object to a goddess. Period of Third Dynasty of Ur. [22,469.]

78. Fragment of a vase dedicated to the goddess **Bau**. Period of the Third Dynasty of Ur. [88,392.]

79. Fragment of a large stone vase, dedicated to the god Shamash in his own city of Sippar. The inscription recorded this dedication and the occasion of it, but the name of the king who made it is wanting. Probably of the period of the Third Dynasty of Ur. [90,903.]

80. Clay cone of **Libit-Ishtar**, fifth king of the Dynasty of Isin, recording his titles and his work in honour of the god Bêl and his consort, in his royal city of Isin. Presented by Lt.-Col. A. G. M. Hogg, 1920. [114,683.]

81. Mace-head, dedicated to the god Nergal, by **Warad-Shamash**, a high official, on behalf of his own life and that of Abi-sare, a king of the Larsa Dynasty. [104,838.]

82. Bronze figure of a basket-bearer, with inscription in two columns round the base, recording the building of a temple to the goddess Inanna, by **Kudur-mabug**, ruler of the land of **Emutbal**, and his son, **Rim-Sin**, king of Larsa. [102,462.]



Bronze figure of Warad-Sin, an early king of Larsa.
[Table-Case B, 89.]



Inscription of Khammurabi, king of Babylon about B.C. 1925.
[Babylonian Room, Table-Case B, 94; 90,939.] (See p. 87.)

83–86. Stone tablets inscribed in the Sumerian language with a dedication to the goddess **Nininsina** on behalf of **Warad-Sin**, king of Larsa, and of his father, **Kudur-mabug**. [21,890-93.]

87. Limestone cylinder of **Warad-Sin**, bearing an inscription in the Sumerian language recording the building and dedication of a temple to the goddess Inanna, on behalf of himself and his father, Kudur-mabug. [91,085.]

88. Fragment of large baked clay cone, inscribed on sides and base with a text of Warad-Sin, recording his building of a temple to Nannar, the god of the new-moon, for his own life and that of his father, Kudur-mabug. [91,149.]

89. Bronze figure, dedicated by **Warad-Sin**, representing a man carrying a basket on his head, in the character of a builder. The base of the figure is pointed. The long inscription encircling the base in two columns contains the record of this king's building of a temple to the goddess Inanna of Khallab, and a prayer for the length and prosperity of his reign (see p. 86). [91,144.]

90. Stone tablet with an inscription recording the foundation and endowment of a temple to the goddess **Nin-ĝal** by the wife of Rim-Sin, king of Larsa, on behalf of the king's life and her own. [90,899.]

91. Votive tablet inscribed with the name and titles of **Rim-Sin**, and recording his building of a temple to a god, for his own life and prosperity. [90,898.]

92. Small clay cone, bearing an inscription of **Ashduni-arim**, king of Kish, recording his conquests and his building of fortified towns and the damming of a canal. [108,854.]

93. Fragment of a votive stele dedicated to the god Enlil, by **Khammurabi**, sixth king of the First Dynasty of Babylon. [93,029.]

94. Limestone tablet of **Khammurabi**, with an inscription in the Sumerian language, recording the building of a temple to the goddess Inanna, of the city of Khallab, near Sippar. (**See Plate XXXII.**) [90,939.]

95. Limestone tablet of Khammurabi, with an inscription in the Sumerian language, recording the building of the temple of the Sun-god in Larsa. [91,076.]

96–99. Four cones, inscribed with a text in the Sumerian language, describing the fortification and rebuilding of Sippar by Khammurabi. [91,069, 91,070, 91,079, 91,154.]

100–105. Six cones inscribed with a text in Semitic Babylonian, which is a translation of the foregoing Sumerian text. [91,071, 91,072, 91,073, 91,077, 91,078, 91,080.]

106, 107. Two bronze mace-heads inscribed with the name of Khammurabi. [22,455, 22,456.]

108. Baked clay cylinder inscribed in the Sumerian language, with an account of the building operations of **Samsu-iluna**, seventh king of the First Dynasty of Babylon. [22,507.]

109. Limestone tablet with an inscription of **Samsu-iluna**, a duplicate of the above. [91,083.]

110. Small clay cone of **Sin-gashid**, king of Erech, recording the building of his own palace. [113,206.]

111. Ancient copy in clay of a stone tablet and inscription of **Sin-gashid**, king of Erech, recording his building of a temple, and mentioning the current price of various commodities during his reign. [91,081.]

112–114. Baked clay cones inscribed with the name of **Sin-gashid**, and the same text as the foregoing. [91,150–52.]

115. Votive tablet recording the dedication of a temple to the god Nergal, on behalf of **Sin-gamil**, king of Erech, by "**An-am**, the archivist." [91,082.]

116. Stone tablet recording the building of a temple to Inanna of Erech by **An-am**, king of Erech. [113,207.]

117. Four-sided prism of clay inscribed with lists of kinds of stones, plants, fish, birds, garments, etc. These lists were compiled in Babylon under the First Dynasty of that city. [92,611.]

118. Baked clay hexagonal prism, inscribed with a late Babylonian copy of a text of **Kurigalzu**, a king of the Third (Kassite) Dynasty of Babylon, recording the endowment of the temple of Ishtar with an estate on the Euphrates. [108,982.]

119. Copy of an inscription of **Kurigalzu**, recording the building of a temple to the goddess Inanna. [22,463.]

120. Deed recording a grant of land by **Nebuchadnezzar I.** to Shâmua and Shammai, his son, priests of the Elamite god **Eria**, fugitives from Elam, whose god he brought out of Elam and installed in some place in Babylonia. Five estates exempt from imposts were granted to the god and his priests. [92,987.]

121. Tablet of the time of **Marduk-nadin-akhê**, a king of the Fourth Dynasty of Babylonia. The text is a copy of a deed recording a grant of immunity from certain imposts to persons living near the mouth of the Ṣalmani Canal. [90,938.]

122. Tablet inscribed with the text of the time of **Itti-Marduk-balaṭu**, a king of the Fourth Dynasty. Copy of a deed recording the sale of certain arable land and gardens. [91,015.]

123. Portion of a stone tablet engraved with a deed recording the grant of certain lands situated on the Takkiru canal by **Adad-apal-iddina**, a king of the Fourth Dynasty of Babylon. On the obverse is a **plan of the estate**, giving its situation, orientation, and measurements. [103,215.]

124. Black stone tablet inscribed with the text of a title-deed, dated in the 12th year of **Simmash-Shipak**, a king of the Fifth Dynasty of Babylon. The deed records certain commercial transactions connected with the sale of an estate, involving the apprenticeship of the three sons of Bel-usati to certain temple officials. [90,937.]



Figure of an early Sumerian royal personage or priestly official.
[Babylonian Room, Table-Case B, 127; 90,929.]

(See p. 89.)

125. Stone tablet with an inscription recording the gift of an estate by **Nabû-apal-iddina**, a king of the Eighth Dynasty of Babylon, about B.C. 870. On the top register are the signs of solar and other deities; below, the recipient of the estate, Nabû-apal-iddina, a priest, is seen standing before the king, who holds a staff. [90,922.]

126. Stone tablet, probably of the period of **Nabû-apal-iddina**, with an inscription recording a grant of land near the river Euphrates. In the top register are seen the forms of three monstrous animals lying beside the "seats" of three gods, represented by the ram-headed stick, the lance, and the cone. Below, the recipient of the estate, the son of Warad-Nergal, stands before the king. [90,936.]

The following figures form a group which illustrates the art of **portrait sculpture** at a very early period, *i.e.*, during the third millennium before Christ.

127. Limestone figure of a royal personage who belonged to one of the families of Sumerian origin, which reigned at Lagash in Southern Babylonia. (**See Plate XXXIII.**) [90,929.]

128. Headless figure of early Sumerian period, dedicated by Kalkiazag to Ninshubur of the Wall. [22,470.]

129. Headless stone statuette of the early Sumerian period, representing a man in the attitude of worship. [104,733.]

130. Fragment of a Sumerian statue inscribed with a dedication to a god by an official. The name of the statue is, "Let my Lord receive my offerings." [114,400.]

131. Portion of alabaster statue of a seated figure, dressed in the woollen garment worn by early Sumerian rulers. The left arm is engaged in holding out one end of the garment, wing-fashion. The right hand holds a small drinking-cup. There was once an inscription on the right breast. [115,031.]

132. Stone head of male figure, early Sumerian period. The eyes were once inlaid; the neck is deeply socketed, for fitting on to bust. [115,032.]

133. Stone head of the early Sumerian period. The eyes were once inlaid but are now missing; the bitumen with which they were stuck in position is still visible. [91,877.]

134. Stone figure of a bearded man seated and clothed in the early Sumerian woollen dress; a wig descends over his shoulders. [113,185.]

135. Left shoulder and upper arm of a very early stone figure, dedicated to a god. [60,036.]

A group of **bronze or copper figures**, chiefly human, of the Sumerian Period from Babylonia, B.C. 3000–2000. Each of

these figures was accompanied by an inscribed stone plaque. It is probable that the copper was brought from the region of Cappadocia.

136. Portion of a bronze figure of an animal; it bears an inscription now illegible. [113,898.]

137. Bronze figure of a king of Babylonia standing in the posture of adoration, on a stepped base. On the back is a short inscription, now illegible. Sumerian period. [91,145.]

138–142. Bronze figures of men, mostly wearing wigs and standing with clasped hands. The base is tapered to a point, and in some cases there is an attempt to depict the legs. Early Sumerian period. [87,215, 91,016, 102,599, 104,849, 108,980.]

143. Bronze figure of a woman wearing a wig. Base, nail-shaped. Sumerian. [103,372.]

144. Upper part of a bronze figure of a man supporting a basket upon his head, in character of a builder. No inscription. Sumerian period. [109,933.]

145. Fragment of an alabaster vase dedicated to the goddess Geshtin-anna, the goddess of wine, probably by an early Sumerian ruler. [22,457.]

146. Part of a vase with a fragmentary inscription of an early Sumerian king. [22,453.]

147. Fragment of a vase with part of an inscription of the early Sumerian period. [22,462.]

148. Fragment of an alabaster vase with archaic inscription (in Semitic Babylonian) of an early king. [22,451.]



Bronze bearded figure of an early Babylonian king. [Table-Case B, 139.]

149. Fragment of a stone vessel bearing the remains of an inscription in very archaic characters. The vase was dedicated to a deity, but the name of the donor is missing. [22,452.]

150. Part of an alabaster vessel with fragmentary inscription of an early Sumerian king, in very archaic characters. [12,033.]

A series of inscribed slabs, weights, and miscellaneous objects:—

151. Fragment of a stone slab, with disconnected fragments of an early inscription. [33,429.]

152. Part of a limestone slab, inscribed with an ancient deed of sale of land, in the Sumerian language and archaic characters. The round and semicircular depressions express various numbers in land measurement. [22,506.]

153. Archaic Sumerian document containing a deed of sale with an Assyrian inscription of the Sargonid period on reverse. [91,068.]

154. Portion of limestone tablet inscribed with an early Sumerian deed of sale, enumerating presents made to the various vendors of the estate. [22,460.]

155. Portion of a stone **weight** of 10 minas 15 shekels, with an inscription in reverse, as if for making a seal-impression. Dedicated to a god at Sippar by Sharru . . . . , son of Ilu-nara. [102,489.]

156. Stone ellipsoid (**weight**?), with an inscription in reverse as if for making a seal-impression, reading "Bada, the scribe." [22,957.]

157. Broken stone mace-head, sculptured in high relief with the heads and foreparts of two lions facing each other on the side, and with another lion lying across the top. Early Sumerian period. [93,681.]

158. A **shell panel**, engraved in outline with figures of a mythological hero and an ibex. This panel was probably intended to be inlaid. Early Sumerian period. Presented by G. H. Judd, Esq. [103,242.]

159. Small rectangular brick with an inscription on three sides, now illegible. The remaining sides are decorated with incised wavy lines. [92,697.]

160. Four fragments of brickwork which were picked up on the ruins of the Temple-Tower (Ziggurat) of Nabû at Birs-i-Nimrûd (Borsippa), which lies about eight miles to the south of Babylon. Three of the fragments show different colours, which were produced during the original firing of the bricks; the fourth fragment has lost its natural character, owing to fusion caused by violent heat. These fragments are important confirmatory evidence that the Seven Stages of the Tower of Borsippa were of different colours, and this is true of all the other temple-towers of Babylon, including

the Tower of Babel in Babylon itself.* Presented by Colonel Sir T. H. Holditch, K.C.M.G. [114,708.]

161. Bronze peg or pin with notched head, bearing an inscription now illegible. Early Sumerian period. [113,897.]

162. Long bronze peg with a dedicatory inscription, in archaic characters, of an early Sumerian king. [90,951.]

163. Small figure of gold, once used as a charm, representing some form of Ishtar, wearing the divine tiara. [103,057.]

164. Copper mace-head decorated with the forms of seven entwining snakes. [113,906.]

165. Cone with an inscription in Semitic Babylonian praying for protection of a grave. It closes with a prayer for the deceased: "May his name be favoured on high, may his shadow below drink pure waters." [102,586.]

166. Fragment of white marble, inscribed with a palm-tree and a gazelle on either side. On the upper register are four hatched triangles. The top of the object is sunk as if for a socket. Below the design is the name of the owner, Marduk-nasir. [91,006.]

On the slopes of the lower portion of this Table-Case are exhibited:—

I. A group of six tablets belonging to the oldest known class of Sumerian **account documents.** They were written in the city of Lagash in the reign of **Urukagina**, the last of the royal line of Ur-Ninâ and Eannadu, about B.C. 2750. They contain lists of persons, animals and other property of the temples of Lagash, records of the festival offerings, and lists of rations, etc., issued to the male and female servants of the temples. The priests of the goddess **Bau** seem to have been the wealthiest, and this was due to the fact that the Queen was patroness of the temple of this goddess, and her name appears frequently on the tablets.

II. A series of very fine examples of large tablets inscribed with **accounts, lists of grain and produce,** and **lists of provisions** for workmen and slaves, and **inventories of cattle and sheep,** etc., drawn up in connection with the administration of the property of the great temples in Southern Babylonia about B.C. 2200. All the inscriptions in this case are written in the **Sumerian language,** which was in common use among

* The Tower of Babel, called by the Babylonians E-TEMEN-AN-KI, and situated in the precincts of the temple E-SAGILA, has been confused with the temple-tower called E-UR-IMIN-AN-KI situated in the precincts of the temple E-ZIDA at Borsippa. The Tower of Babel mentioned in the Bible is undoubtedly the Tower E-TEMEN-AN-KI, which the Babylonians themselves believed to have been built by the gods. When Alexander the Great arrived in Babylon he found it in ruins, and gave orders to rebuild it; he died before this work could be carried out.

the non-Semitic inhabitants of the country from very early times.

167. Long list of amounts of grain paid out as maintenance to servants, male and female, and their children, the property of the goddess Bau. The total number of persons and the total amount of grain are summarized at the end. The payments were made under the authority of **Shashag**, the Queen, by Eniggal, the comptroller, in the fourth year of **Urukagina**. [102,081.]

168. List of amounts of grain paid out to officials and servants of the temple of Bau. Third year of Urukagina. [102,082.]

169. Short note of sheep and other animals inspected by a royal official in the second year of Urukagina. [96,590.]

170. List of goats and calves, with the names of the herdsmen in charge of them. Third year of Urukagina. [96,591.]

171. List of goats and kids, with the names of their herdsmen. Third year; reign uncertain. [96,592.]

172. List of payments in grain made to various workmen and servants, and including a payment for the purchase of a house, amounting in all to **70 gur**. Expended by an official "for business purposes." Undated. [96,593.]

173–175. Three fragments of bowls with figures of oxen in low relief. On the stone fragment the heads are in high relief. Early Sumerian period. [115,311–13.]

176. Small Sumerian stone head of a man, sculptured in half-round. [115,501.]

177. Tablet of accounts concerning grain. The date is wanting. [21,897.] **178.** Tablet of accounts concerning the distribution of grain; dated in the year in which Kimash was destroyed. Reign of **Dungi**. [23,581.] **179.** Tablet of accounts concerning grain in Lagash and Ninâ. Dated in the year in which Simurum and Lulubum were laid waste for the ninth time. Reign of Dungi. [18,343.] **180.** Tablet of accounts concerning grain for the temples, etc., in Lagash, Ninâ and other places. Dated in the year after that in which Kimash was destroyed. Reign of Dungi. [21,896.] **181.** Tablets of accounts; dated in the same year. Reign of Dungi. [19,023.] **182.** Inventory of sheep and lambs. This tablet was drawn up for purposes of revenue. The text giving date is broken. [28,410.] **183.** Tablet of accounts; dated in the year after that in which Kimash was destroyed. Reign of Dungi. [28,365.] **184.** List of gangs of labourers, consisting of men, women and children, with the amounts of grain paid to them as wages. Dated in the year in which the city of Kharshi was destroyed. Reign of Dungi. [18,344.] **185.** Portion of a tablet of accounts. The date is wanting. [19,719.] **186.** Tablet of accounts concerning grain. [23,623.] **187.** Tablet of accounts concerning grain; dated in the year in which the great throne of the god Enlil was made. Reign of **Bur-Sin**, king of Ur. [23,635.] **188.** Tablet of accounts

concerning grain, referring to the year after that in which Kimash was destroyed, and to the following year. Reign of Dungi. [17,751.] **189.** Tablet of accounts concerning wool from different places. Reign of Bur-Sin. [12,915.] **190.** Tablet of accounts recording the receipt of various amounts of silver. Dated in the year after that in which Kimash was destroyed. Reign of Dungi. [19,031.] **191.** Inventory of cattle, dated in the year in which Bad-mada was built. Reign of Dungi. [19,733.] **192.** Tablets of accounts concerning grain; dated in the year in which Kimash was destroyed. Reign of Dungi. [18,957.] **193.** Tablet of accounts concerning grain; dated in the accession year of **Bur-Sin**, king of Ur. [23,647.] **194.** Tablet of accounts concerning grain; dated in the year in which Kharshi and Khumurti were destroyed. Reign of Dungi. [12,912.] **195.** Tablet of accounts concerning grain. The date is wanting. [22,450.] **196.** Inventory of sheep and lambs. This tablet was drawn up for purposes of revenue. Dated in the year after that in which Kimash was destroyed. Reign of Dungi. [23,626.] **197.** Tablet of accounts concerning grain. Reign of Bur-Sin. [24,960.] **198.** Tablet of accounts, dated in the year in which Kharshi and Khumurti were laid waste. Reign of Dungi. [14,308.] **199.** Tablet of accounts concerning grain; dated in the year in which Simurum and Lulubum were laid waste for the ninth time. Reign of Dungi. [23,627.] **200.** Tablet of accounts; dated in the year in which Khukhnuri was laid waste. Reign of Bur-Sin. [23,632.] **201.** Tablet of accounts; dated in the year in which Kimash and Khumurti were laid waste. Reign of Dungi. [18,346.] **202.** Inventory of asses, cattle, etc. This tablet was drawn up for purposes of revenue. The date is broken. Reign of Dungi. [12,913.] **203.** Tablet of accounts concerning grain; dated in the year in which Kimash was destroyed. Reign of Dungi. [24,953.] **204.** Tablet of accounts concerning grain; dated in the year in which Kharshi and Khumurti were laid waste. Reign of Dungi. [21,338.] **205.** Tablet of accounts recording the receipt of various amounts of wool of different qualities. Dated in the year after Anshan was destroyed. Reign of Dungi. [17,747.] **206.** Tablet of accounts concerning grain; dated in the year the temple of Dagan was built. Reign of Dungi. [13,657.] **207.** Tablet of accounts concerning grain; dated in the year Anshan was destroyed. Reign of Dungi. [15,322.] **208.** Tablet of accounts concerning grain in Girsu. Dated in the year in which Bur-Sin destroyed Urbillum. Reign of Bur-Sin. [12,926.] **209.** Tablet of accounts concerning grain in Girsu. Dated in the accession year of Bur-Sin. [15,296.] **210.** Tablet of accounts concerning grain; dated in the year in which Kimash and Khumurti were destroyed. Reign of Dungi. [21,340.] **211.** Tablet of accounts concerning grain; dated in the same year. Reign of Dungi. [21,336.] **212.** Tablet of accounts

concerning the distribution of grain. Reign of Bur-Sin. [12,921.] **213.** Inventory of asses and cattle; this tablet was drawn up for purposes of revenue. Dated in the year in which Simurum and Lulubum were laid waste for the ninth time. Reign of Dungi. [24,990.] **214.** Tablet of accounts concerning grain; dated in the accession year of Bur-Sin. [24,966.] **215.** Tablet of accounts concerning grain. Reign of Dungi. [23,630.] **216.** Tablet of accounts concerning wool. Reign of Bur-Sin. [12,914.] **217.** Tablet of accounts concerning grain; dated in the year in which Bad-mada was built. Reign of Dungi. [17,743.] **218.** Inventory of cattle and asses. Dated in the year after that in which Simurum and Lulubum were laid waste for the ninth time. Reign of Dungi. [13,646.] **219.** Inventory of sheep and lambs in Girsu, Ninâ, and other places. Reign of Dungi. [12,231.] **220.** Inventory of cattle and asses. Dated in the year after that in which Simurum and Lulubum were laid waste for the ninth time. Reign of Dungi. [19,024.] **221.** Tablet of accounts concerning grain; dated in the year in which Kharshi and Khumurti were laid waste. Reign of Dungi. [19,027.] **222.** Tablet of accounts concerning grain; dated in the year in which Simurum and Lulubum were destroyed for the ninth time. Reign of Dungi. [21,337.] **223.** Portion of an inventory of sheep and lambs. The text containing the date is wanting. [21,226.] **224.** Tablet of accounts concerning grain; dated in the year in which Bad-mada was built. Reign of Dungi. [23,634.] **225.** Tablet of accounts concerning grain received as revenue during a period of five years. Reign of Dungi. [18,358.] **226.** Tablet of accounts concerning grain; the date is wanting. [23,625.] **227.** Tablet of accounts concerning grain. Dated in the accession year of Bur-Sin. [21,341.] **228.** Tablet of accounts concerning grain; dated in the year in which Kharshi was destroyed. Reign of Dungi. [19,742.] **229.** Tablet of accounts concerning grain; dated in the year after that in which Anshan was destroyed. Reign of Dungi. [17,744.] **230.** Inventory of cattle and asses. This tablet was drawn up for purposes of revenue. Reign of Dungi. [18,933.] **231.** Portion of a tablet of accounts concerning grain. The date is wanting. [23,619.]

Table-Case C.—Here are exhibited two interesting series of tablets: (1) a series inscribed under the kings of the **Third Dynasty of Ur**, B.C. 2300–2180, and (2) a series inscribed under the kings of the **First Dynasty of Babylon**, B.C. 2050–1750. The first series consists of a number of **lists of fields or estates**, each tablet giving measurements and other particulars of several fields. These being often of irregular shape, their area is calculated by reckoning them as forming rectangles or regular figures, and then adding to or subtracting from this

area such parts of the field as lie outside or inside these lines. The result is the actual area of the land. The sides are measured in GAR and ells (12 ells = 1 GAR, see p. 24), and the area is given in IKU (1 IKU = 100 SAR, that is 100 square GAR). Thus, if a field has one side measuring 180 GAR and the other 40 GAR, the area is 180 × 40 GAR = 7200 SAR, or 72 IKU. In cases where the field is measured on three sides, the area is approximately calculated by multiplying half the sum of two sides by the other side, and proceeding as before. When the area of the field has been ascertained the documents sometimes proceed to state how much seed-corn is required per IKU to obtain the full crop from various portions of the land, *e.g.* :—

$91\frac{1}{4}$ IKU (take) $\frac{1}{5}$ GUR per IKU.
$44\frac{1}{2}$ IKU „ $\frac{3}{5}$ „ „ „
38 IKU „ 1 „ „ „ , etc.

There follow the names of the men in charge of each piece of land: the irrigator, the farmer, and the "scribe" or bailiff. These particulars are repeated for each of the farms, and the whole tablet often ends with the name of the owner of the whole estate, and the year in which the survey was made. 29 (18,063) is a typical specimen, dealing with four parcels of ground, and may be thus translated:—

"150 GAR, north side; 53 GAR, 3 ells, east side; + 15 IKU − $2\frac{1}{2}$ IKU; (area of) the field, $91\frac{1}{2}$ IKU; its corn [not stated]; Ur-Kal, irrigator.

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460 GAR, north side; 23 GAR, east side; + $12\frac{1}{2}$ IKU − $1\frac{1}{2}$ IKU; (area of) the field, $116\frac{3}{4}$ IKU; its corn [not stated]; Ur-Gar, irrigator; farm of Lu-dingira; bailiff, Ur-Gula.

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460 GAR, north side; $23\frac{1}{2}$ GAR, east side; + $8\frac{1}{2}$ IKU − 1 IKU; (area of) the field, $115\frac{1}{2}$ IKU; its corn [not stated]; Alla, irrigator.

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400 GAR, north side; $28\frac{1}{2}$ GAR, east side; + $13\frac{1}{2}$ IKU − 4 IKU; (area of) the field, $123\frac{1}{2}$ IKU; its corn [not stated]; Shulla, irrigator; farm of Ur-Galalim; bailiff, Ur-shuilama.

Land of Nina-garra."

This tablet is undated.

The tablets **1–34** of the class translated above bear the following dates:—"Year after that when Simurum and Lulubum were laid



List of eleven fields or estates with measurements and statistics. Reign of Bur-Sin, king of Ur about B.C. 2220.

[Babylonian Room, Table-Case C, 3; 18,039.] (See pp. 95–97.)

waste for the ninth time" [43rd (?) year of Dungi, king of Ur]. [15,277, 15,278.] "Year after that when Kimash was laid waste" [45th (?) year of Dungi]. [12,911, 21,350.] "Year when Khukhnuri was laid waste" [7th year of Bur-Sin I., king of Ur]. [18,046, 18,050, 18,051, 18,054, 18,055.] "Year after that when Khukhnuri was laid waste" [8th year of Bur-Sin I.]. [19,030, 12,910, 18,039, 18,040, 24,959, 18,047, 19,586, 18,041, 24,964, 18,052, 15,275.] "Year when Ibi-Sin was king" [1st year of Ibi-Sin, king of Ur]. [25,037]. The following tablets are undated:—18,049, 18,053, 18,057, 29,370, 18,056, 12,389, 18,080, 18,042, 19,042, 18,062, 18,063, 18,048, 18,079.

35. Tablet of similar form to the above, recording the distribution of amounts of grain among various persons. Dated "Year when the high priest was exalted to his office" [8th year of Bur-Sin I., king of Ur]. [18,096.]

It will be noticed that the tablets of this series, which, as far as shape is concerned, are probably unique, are **dated** according to the system employed by the non-Semitic Sumerian inhabitants of Babylonia, that is to say by important events, such as military expeditions, the destruction of cities, the founding of temples, the restoration of shrines of certain gods; in fact, almost every year was called after some important event which had taken place in the preceding year. This system was adopted by the early Semitic kings of Babylon, and continued in use for a considerable time; as, however, it was found to be too cumbrous and complicated, it was at length superseded by another system in which the regnal years of the kings were used to date all documents, legal or otherwise, and the latter system continued in use until the end of the Neo-Babylonian Empire. It would be impossible to identify the exact year in which a certain document of the early period is dated, were it not for the classified lists of events which have come down to us, and of which examples may be seen in Table-Case E. The reason why the tablets of this series are circular in shape is not apparent, for, the texts being written in columns, much of the superficial space is uninscribed; and much room would be required for their careful storage.

II. The second series of tablets (**36–106**) forms a remarkable collection of **letters from Khammurabi, Samsu-iluna, Abêshu', Ammi-ditana,** and **Ammi-zaduga,** kings of Babylon, chiefly addressed to high officials in the great cities of Larsa and Sippar. Each tablet was enclosed in a clay envelope, inscribed with the address of the official for whom it was intended. The clay envelopes were thrown away after their recipients had

broken them open. In a few instances small portions of them still adhere to the letters. In the upper portion of the table-case will be seen an example of a private letter by the side of its envelope; as the envelope was unbroken, it is probable that it was not despatched. (See 93,018, 93,018A.) Both envelope and tablet were baked, and the former was prevented from adhering to the latter by powdering the tablet with dry clay.

The **writing** on these letters is of a cursive character, and, though many of the signs still retain the complicated forms met with in the earlier periods, it is evident from many peculiarities that they were very quickly written. They represent a period of transition in writing, which lies between that found on the tablets of the earlier period (see 1–35 and Table-Case B, 177–231), and that employed by the writers of the series of letters and despatches which were found at Tall al-'Amârnah (see **Table-Case F**).

The **contents** of this group of tablets are of a very interesting character, for they afford some insight into the administration of the Babylonian Empire under Khammurabi and his immediate successors. We learn that the governors of the great cities received their instructions direct from the king, and that every subject had the right of appeal in any serious dispute to the king's supreme court at Babylon. The orders issued in these tablets refer to the cleaning and repair of canals; the transport of oil, wearing apparel, corn, dates, sesame-seed and other produce to Babylon; the providing of crews for barges for transport; the supply of wood for various purposes; the preservation of fishing rights; the shearing of sheep; the restoration of lands to their rightful owners; the restoration of officials and others to their posts; the arrest of insubordinate officials and their despatch to Babylon; the transfer of legal and other cases to Babylon for hearing; the collection of revenue; the audit of accounts, etc. 51 is of peculiar interest and relates that the king sent two officers to inquire into a charge of bribery which had been made against officials of the town Dûr-gurgurri, and the money and all other things which formed part of the bribe were to be confiscated and sent to the king at Babylon. This group of tablets comprises the oldest Babylonian letters known. The style is terse but generally clear, serving as a model for later scribes in drafting their despatches; it is in striking contrast to the verbose composition of the Tall al-'Amârnah tablets.

36. Letter from **Khammurabi** to **Sin-idinnam**, ordering him to send certain wearing apparel and oil to Babylon. [23,337.]

37. Letter from Khammurabi to Sin-idinnam, ordering him to cut down a certain quantity of abba-trees for use by **smelters of metal**. Only well grown and vigorous trees are to be felled, and the lengths into which they are to be cut are specified. [26,234.]

38. Letter from Khammurabi to Sin-idinnam, ordering him to call out the dwellers on the Damanum canal to clean and clear it out within the current month. [25,071.]

39. Letter from Khammurabi to Sin-idinnam, with instructions for **providing crews of barges** for transport. [27,288.]

40. Letter from Khammurabi to Sin-idinnam, ordering that, as the claim of Ea-lû-bani to certain lands has been proved from an ancient deed to be just, they be restored to him. [27,773.]

41. Letter from Khammurabi to Sin-idinnam, ordering the restoration of Sin-ilu to his former position in the service of Tari-batum. [23,159.]

42. Letter from Khammurabi to Sin-idinnam, ordering him to **arrest eight officials** who have refused to proceed to their duties, and to despatch them to him at Babylon. [23,154.]

43. Letter from Khammurabi to Sin-idinnam, ordering him to investigate the affairs of certain palace officials, and to set them free from the obligations which they have incurred. [86,284.]

44. Letter from Khammurabi to Sin-idinnam, ordering him to investigate the charge of **theft of corn** brought against Awel-ili by Awêlu-ṭummumu. [12,830.]

45. Letter from Khammurabi to Sin-idinnam, announcing the despatch to him of Sin-puṭram with instructions to arrest eight men, and send them under guard into his presence. [12,832.]

46. Letter from Khammurabi to Sin-idinnam, decreeing that an **intercalary month** (second Elul) be inserted in the calendar. [12,835.]

47. Letter from Khammurabi to Sin-idinnam, announcing the despatch of certain officials to inspect the sheep and cattle in the district of Larsa, which are the property of the king. [12,837.]

48. Letter from Khammurabi to Sin-idinnam, ordering him to despatch forty-seven **shepherds** to Babylon, that they may give an account to the king of the flocks under their charge. [23,122.]

49. Letter from Khammurabi to Sin-idinnam, commanding him to send a certain man from Larsa to Babylon. [23,127.]

50. Letter from Khammurabi to Sin-idinnam, giving instructions with regard to certain workmen and sailors. [12,826.]

51. Letter from Khammurabi to Sin-idinnam, announcing the despatch of Shumma-la-ilu with two officers to inquire into a charge of **bribery** made against certain officials of the city of Dûr-gurgurri. The king orders that the money given as the bribe is to be confiscated and sent to him. [12,829.]

52. Letter from **Samsu-iluna to Sin-ilu** and others, with instructions concerning the supply of corn for the temple of Shamash at Larsa. [13,936.]

53. Letter from **Samsu-iluna to Sin-idinnam** and the judges of Sippar, with directions concerning the collection of certain taxes. [27,268.]

54. Letter from Samsu-iluna to Sin-idinnam and the judges of Sippar, with instructions to prevent certain **fishermen** from fishing in forbidden waters. [27,269.]

55. Letter from **Ammi-zaduga to Ibni-Sin**, with instructions to attend a **sheep-shearing** which is to take place in the house of the Feast of the New Year. [92,677.]

56. Letter from Ammi-zaduga to Ibni-Sin, with instructions to attend a sheep-shearing which is to take place in the house of the Feast of the New Year. [17,298.]

57. Letter from Ammi-zaduga to Ibni-Sin, with instructions to attend a sheep-shearing which is to take place in the house of the **Feast of the New Year.** [17,334.]

58. Letter from Khammurabi to Sin-idinnam, with orders for him to send to Babylon a number of men, who are to be despatched one at a time. [23,153.]

59. Letter from Khammurabi to Sin-idinnam, containing orders that certain captains of ships may be despatched from Larsa, so that they reach Babylon on the thirtieth day of the month Adar. [23,152.]

60. Letter from Khammurabi to Sin-idinnam, ordering the despatch of certain officials to Babylon, that they may render their accounts to him. [23,148.]

61. Letter from Khammurabi to Sin-idinnam, with directions for the transfer of an official. [23,147.]

62. Letter from Khammurabi to Sin-idinnam, ordering him to send the corn, which had been intended for the use of certain cattle, to Babylon. [23,145.]

63. Letter from Khammurabi to Sin-idinnam, with instructions to transfer ninety men of the **guard of the city** of Ur to a certain ship. [23,144.]

64. Letter from Khammurabi to Sin-idinnam, ordering him to despatch a subordinate officer of Apil-Shamash to Babylon. [23,136.]

65. Letter from Khammurabi to Sin-idinnam, rebuking him for not despatching Enubi-Marduk to Babylon, and ordering him to send him thither, with instructions to travel day and night. [26,250.]

66. Letter from Khammurabi to Sin-idinnam, ordering him to despatch Shep-Sin to Babylon with certain moneys. [12,838.]

67. Letter from Khammurabi to Sin-idinnam, ordering him to arrest three officials, and to despatch them to Babylon. [12,840.]

68. Letter from Khammurabi to Sin-idinnam, concerning a **dispute between a landlord and tenant** about the payment of rent for land. [23,120.]

69. Letter from Khammurabi to Sin-idinnam, ordering him to annul a contract between Lalum and Ali-ellati, who had unjustly laid claim to certain corn-lands, the property of Lalum, and taken possession of the crop. [12,821.]

70. Letter from Khammurabi to Sin-idinnam, concerning the revenues which Shep-Sin had been obliged to pay in to the royal treasury, although Enubi-Marduk and Gimil-Marduk had not placed the moneys due to him into his hands. [23,123.]

71. Letter from Khammurabi to Sin-idinnam, instructing him to clear out a canal in the city of Erech in the course of three days. [12,818.]

72. Letter from Khammurabi to Sin-idinnam, reporting that certain men have cancelled their **deed of mortgage**, and ordering him to despatch Enubi-Marduk, who took their lands on mortgage, to Babylon. [12,841.]

73. Letter from Khammurabi to Sin-idinnam, asking why certain men of the guardians of the city of Erech have been sent to the king in Babylon. [12,828.]

74. Letter from Abêshu' to Marduk-nasir and others, with instructions for the reaping of a certain field of corn. [26,960.]

75. Letter from Abêshu' to the merchants of Sippar, with orders for the payment of certain taxes. [26,962.]

76. Letter from Abêshu' to Sin-idinnam and the judges of Sippar, with instructions for carrying out certain works made necessary by the **flooding of the Irnina canal.** [26,970.]

77. Letter from Abêshu' to Sin-idinnam and the judges of Sippar, with instructions to send a case to Babylon for trial. [27,266.]

78. Letter from Abêshu' to Marduk-nasir and others, with orders for the payment of tribute which is overdue. [27,745.]

79. Letter from Ammi-ditana to Marduk-mushalim and others, with directions for the supply of corn to the district of Shagga. [92,626.]

80. Letter from Ammi-ditana to the scribe of the merchants of Sippar-iakhrurum, with orders to pay certain tribute. [92,678.]

81. Letter from Khammurabi to Sin-idinnam, containing instructions concerning the **transport of certain goddesses** and their women attendants from Elam to Babylon. [23,131.]

82. Letter from Khammurabi to Sin-idinnam, ordering him to send to Babylon two revenue-receiving officers with **sesame-seed**, which was due before harvest, under the escort of a trustworthy officer. [23,130.]

83. Letter from Khammurabi to Sin-idinnam, with instructions for the restoration of certain men to their former offices. [15,348.]

84. Part of a letter from Khammurabi to Sin-idinnam, ordering him to make arrangements that a number of **slaves** shall arrive at a certain place on the first day of the month Sivan. [15,862.]

85. Letter from Khammurabi to Sin-idinnam, instructing him to appoint additional sheep-shearers, so that the work may be completed quickly. [15,329.]

86. Letter from Khammurabi to Sin-idinnam, ordering him to compel Sin-magir, the governor, to repay with interest a loan of thirty measures of corn which he had borrowed from Ilushu-ibi, a merchant, three years before. [12,864.]

87. Letter from Khammurabi to Sin-idinnam, ordering him to despatch Shamash-magir to Babylon without delay. [23,129.]

88. Letter from Khammurabi to Sin-idinnam, ordering him to despatch the two hundred and forty men who are under the command of Nannar-iddina from Assyria and Shitullum to join the forces of Ibni-Amurrum. [12,863.]

89. Letter from Khammurabi to Sin-idinnam, with instructions for the **repair of the banks of the river Euphrates** between the cities of Larsa and Erech, etc. [12,817.]

90. Letter from Khammurabi to Sin-idinnam, with instructions for the restoration of certain men to their former offices. [12,816.]

91. Letter from Khammurabi to Sin-idinnam, with orders to send to Babylon the defendant in an action at law, together with all the witnesses of the plaintiff. [12,815.]

92. Letter from Khammurabi to Sin-idinnam, with directions for the **restoration of a baker** to his former office. [12,812.]

93. Letter from Khammurabi to Sin-idinnam, instructing him to put in the charge of Gimillum and a fellow overseer workmen in the city of Larsa, that under their direction they may carry out certain works. [12,825.]

94. Letter from Khammurabi to Sin-idinnam, ordering him to investigate the **appeal** of an official of the city of Medêm and, when he has heard the case of the defendant, to give judgment. [12,846.]

95. Letter from Khammurabi to Sin-idinnam, concerning the case which Ili-ippalzam has brought against Sin-gimlanni and Libit-Ishtar. The king decrees that, inasmuch as the presence of Ili-ippalzam is necessary in the city of Ur during the celebration of a festival, the trial shall be postponed. [12,827.]

96. Part of a letter from Khammurabi to Sin-idinnam, arranging for the **hire of** certain **workmen.** [12,849.]

97. Letter from Khammurabi to Sin-idinnam, announcing the despatch of Shunurkhali, who is to bring back to Babylon dates and sesame-seed which Sin-idinnam is to have packed and made ready for transport. [12,855.]

98. Letter from **Abêshu' to Marduk-naṣir** and the judges of Sippar, with instructions for the **despatch of a priest** with certain men to Babylon. [27,254.]

99. Letter from Abêshu' with orders for the despatch of a ship to bring corn for the palace. [26,969.]

100. Letter from **Abêshu' to Sin-idinnam**, with orders for the bringing of **tribute** to the palace. [26,251.]

101. Letter from **Abêshu' to Awel-Nabium** and **Taribatum** and others, with orders for the payment of tribute which is overdue. [27,249.]

102. Letter from Abêshu' to Sin-idinnam and the judges of Sippar, with instructions for the bringing back of a **female slave** to Babylon. [27,248.]

103. Letter from **Samsu-iluna**, with instructions to an official to arrange for the transport of an **image of the goddess Anunitum** to Sippar-edina. [92,679.]

104. Letter from **Sin-idinnam to a legal official**, with instructions to summon a certain man to attend at court. [12,868.]

105. Letter from two men presenting a **petition** to Akhatim, the wife of Sin-idinnam. [92,652.]

106. Private letter addressed to Shabin-nari, with clay envelope bearing name of the addressee. [93,018A.]



Letter from Khammurabi, King of Babylon, to Sin-idinnam. [Table-Case C, 94.]

Table-Case D.—Here is exhibited a large and important series of "**Case-tablets**," that is to say, tablets with the clay envelopes, or cases, within which they were preserved, arranged side by side. They were found at Tall Ṣifr, and at other sites of early cities both in northern and southern Babylonia. The arrangement of the tablets from Tall Ṣifr, when discovered by Loftus in 1854, is thus described by him in his *Chaldaea and Susiana*, p. 270 :—

"Three mud bricks were laid down in the form of the capital "letter U. The largest tablet, measuring six and a quarter inches "long and three inches wide, was placed upon this foundation, and "the two next in size at right angles to it. The rest were piled "upon them and also upon the bricks—the whole being surrounded "by a reed matting, traces of which were still visibly adhering to

"many of the tablets. They were covered by three unbaked "bricks, which accounts for the perfect preservation of so many. "Several were found broken, but the fragments were carefully "collected."

At other places in Babylonia it was customary to keep such tablets in a special chamber, either arranged upon shelves, or packed in jars made of unbaked clay, on the outsides of which were inscribed the names of certain of the contracting parties mentioned on the tablets. The jars were made of that peculiar Babylonian loamy earth which preserves its consistency only as long as it is comparatively fresh. After the lapse of years it crumbles away when touched and falls down into dust. Hence it is impossible to remove these jars, and there is no example in this collection.

The **tablets** are written in the Babylonian language, but they contain a number of words and phrases and formulæ belonging to the non-Semitic or Sumerian language, which was formerly in use throughout the country. They were written during the reigns of **Sumu-la-ilum, Zabum, Apil-Sin, Sin-muballit, Khammurabi, Samsu-iluna,** and other early kings of Babylon, and during the reign of **Rîm-Sin**, King of Larsa, from about B.C. 2050 to B.C. 1800.. Their contents refer to legal and commercial transactions, and include deeds recording the buying and selling of houses and lands; the leasing of house-property, gardens, fields, plantations, etc.; the hiring of slaves and labourers; the loan of money and seed-corn; the payment or repayment of moneys received on deposit; the dissolution of partnerships; the adoption of children; marriage-contracts; bills of divorce, etc. Other tablets of this series are inscribed with legal or judicial decisions concerning the ownership of land, and the division of property, etc.

When a **contract** was made in Babylonia the contracting parties went to some priestly, or legal, official in the town or city in which they lived, and had a statement of the terms of agreement inscribed upon a clay tablet, a copy of which was kept by one or both of the contracting parties, as a proof that the contract was still in force. The original document was placed for safety either in the temple or in the record chamber of the city, and in order to preserve the text inscribed upon it, it was enclosed in a clay envelope, or "case," on which the document was copied in duplicate. At the end of each document were written the names of the witnesses, including that of the scribe or official who drew up the contract and

sealed it. Usually the seal was impressed on the case only. In general a tablet was sealed by rolling a **cylinder-seal**, made of some hard stone, over it, or by impressing a seal upon it whilst the clay was moist. The early tablets show that another method was also in use. One or more seal impressions were made upon a three-sided **clay cone**, in the apex of which a piece of reed was inserted. The other end of the reed was attached to the tablet by a piece of moist clay, and thus the cone hung down from the tablet much in the same way that seals hang from ancient parchment charters. A number of such **cones** will be seen in the upper part of the case. An examination of the texts on the tablets and of the copies upon the cases of those which were found broken shows that the duplicate copy frequently contained variant readings, important both linguistically and grammatically. Hence the cases of all the tablets of this class have been carefully opened, the inner tablet removed, and both tablets and cases are here exhibited side by side.

1. Deed recording the division of certain houses and land inherited by Bêlisunu and Khishshatum from their father. Reign of Rîm-Sin, king of Larsa. [33,201.] **2.** Deed recording the **sale of a house** on the high way by Nannatum and his two brothers to Gimillum for one-third of a maneh and four and a half shekels of silver. Reign of Khammurabi, king of Babylon. [92,501.] **3.** Legal decision concerning the **division of certain property** purchased by Ṣilli-Ishtar and Ibḳu-Sin, and awarding two-thirds of the property to the former and one-third to the latter. Reign of Khammurabi, king of Babylon. [33,231.] **4.** Deed recording the sale of a house and land by Nannar-iddina to Erishti-Shamash for two-thirds of a maneh and two shekels of silver. Reign of Khammurabi, king of Babylon. [92,584.] **5.** Deed recording the sale of a house by Ḳishnunu and his wife to Ibi-Ilabrat, the son of Ilushu-bani. Reign of Apil-Sin, king of Babylon. [92,588.] **6.** Deed recording the sale of a piece of land by Manium and Eribam to Nishi-inishu. Reign of Apil-Sin, king of Babylon. [92,593.] **7.** Deed recording the sale of a house by Ai-tallik and Appan-ili to Iltani for five-sixths of a maneh and five shekels of silver. Reign of Sin-muballiṭ, king of Babylon. [92,586.] **8.** Deed recording the sale of a house, the property of the Sun-god and of the goddess Ai, to Amat-Shamash, the priestess of the Sun-god. Reign of Sin-muballiṭ, king of Babylon. [92,657.] **9.** Deed recording the share which Erishtum received in a division of certain property between herself and her sister Amat-Shamash. Reign of Sin-muballiṭ, king of Babylon. [92,658.] **10.** Judgment against Khammurabi-ludâri and Awel-ili in an action brought by them to gain possession of a garden the property of Idin-Sin. Reign

of Samsu-iluna, king of Babylon. [33,235.] **11.** Deed recording the **division of** their father's **property** by Idin-Shamash, Iribam-Sin, Ibi-Ilabrat, Shamshia, Ilu-naṣir, and Mâr-irṣitim. Reign of Khammurabi, king of Babylon. [33,209.] **12.** Deed recording the **transfer** of a portion **of the property** of Lamaṣu to three of her sons. Reign of Khammurabi, king of Babylon. [33,219.] **13.** Deed recording the **sale of a house** by Awêl-Nannar and Aplum to Ṣilli-Ishtar and Awel-ili for five and one-third shekels of silver. Reign of Khammurabi, king of Babylon. [33,223.] **14.** Deed recording the **sale of a piece of land** by Ana-Sin-emid and Libit-Ishtar to Ṣilli-Ishtar and Awel-ili for two and a half shekels of silver. Reign of Samsu-iluna, king of Babylon. [33,239.] **15.** Deed recording the sale of a piece of land by Rîsh-Shamash to Akhatani. Reign of Khammurabi, king of Babylon. [92,638.] **16. Receipt** for ten shekels of silver paid to Ṣilli-Shamash by two brothers with whom the money had been deposited. Reign of Khammurabi, king of Babylon. [33,227.] **17.** Deed recording the **dissolution of partnership** between Ṣilli-Ishtar and Iribam-Sin, and the division of their common capital and stock. Reign of Khammurabi, king of Babylon. [33,230.] **18.** Deed recording the sale of a house by Lilli-eli and his son to Imgur-Sin for one-third of a maneh and six shekels of silver. [33,190.] **19.** Deed recording the sale of a house by Ibni-Rammân to Ṣilli-Ishtar and Awel-ili for two and one-third shekels of silver. Reign of Rîm-Sin, king of Larsa. [33,162.] **20.** Deed recording the sale of a house by Abi-ṭabum to Igmil-Sin for four shekels of silver. [33,182.] **21.** Deed recording the sale of a house and garden for three and five-sixths shekels of silver. [33,187.] **22.** Deed recording the sale of a house by Akhi-kilim to Ṣilli-Ishtar and his brother Awel-ili. Reign of Samsu-iluna, king of Babylon. [33,246.] **23.** Deed recording sale of a house and field by Minani to Ṣilli-Ishtar and Awel-ili for four and a half shekels of silver. [33,228.] **24.** Deed recording the sale of certain houses and land by Ur-Nintura and Rammân-rabi to Rammân-naṣir for five and one-third shekels of silver. Reign of Rîm-Sin, king of Larsa. [33,193.] **25.** Deed recording the sale of a house by Apil-Rammân for six shekels of silver. Reign of Rîm-Sin, king of Larsa. [33,197.] **26.** Deed recording the sale of a piece of land to Idin-Sin for eight and two-thirds shekels and fifteen SHE of silver. Reign of Samsu-iluna, king of Babylon. [33,238.] **27.** Deed recording the sale of a house by Minani and Ili-ituram to Ṣilli-Ishtar and Awel-ili for three and a half shekels of silver. Reign of Rîm-Sin, king of Larsa. [33,196.] **28.** Deed recording the sale of a house by Ana-Sin-emid and Ikun-pi-Ishtar to Pirkhum for ten shekels of silver. Reign of Rîm-Sin, king of Larsa. [33,163.] **29.** Deed recording the sale of a house by Sin-ublam to Sin-uzelli for two and a quarter shekels of silver. Reign of Rîm-Sin, king of Larsa. [33,194.] **30.** Deed recording the sale of a

house to Ṣilli-Ishtar and his brother Awel-ili for one and two-thirds of a shekel of silver. Reign of Khammurabi, king of Babylon. [33,217.] **31.** Deed recording the sale of a house by Iluka-Ea to Idin-Sin for five shekels of silver. Reign of Samsu-iluna, king of Babylon. [33,245.] **32.** Deed recording the sale of a house by Shubula-naṣir to Idin-Sin for two and a half shekels of silver. Reign of Samsu-iluna, king of Babylon. [33,252.] **33.** Deed recording the sale of a house to Ṣilli-Ishtar and Awel-ili for five and a half shekels of silver. Reign of Samsu-iluna, king of Babylon. [33,242.] **34.** Deed recording the sale of a house to Ṣilli-Ishtar and his brother Awel-ili for two shekels of silver. Reign of Khammurabi, king of Babylon. [33,220.] **35.** Deed recording the sale of a house by Inbatum, Bêli-sunu, and Naramtani to Kuburtum. Reign of Samsu-iluna, king of Babylon. [92,582.] **36.** Deed recording the sale of a piece of land by Iltani to Erishti-Shamash for half a maneh of silver. Reign of Khammurabi, king of Babylon. [92,650.] **37.** Deed recording the adoption by Ibni-Shamash of Warad-Ishkhara. [92,581.] **38.** Deed of sale of a house and land by Ibku-Sin and Warad-Shamash his brother to Ṣilli-Ishtar and Awel-ili his brother for five shekels of silver. Reign of Khammurabi, king of Babylon. [33,225.] **39.** Deed recording the sale of a piece of land by Mukhaddum to Ana-Sin-emid for three and one-third shekels of silver. Reign of Khammurabi, king of Babylon. [33,221.]



Clay tablet recording a sale of land in the reign of Samsu-iluna, king of Babylon; for its case or envelope of clay, see p. 108.
[Table-Case D, 26.]

40. Affidavit made in the temple of the Sun-god by Ṣilli-Ishtar, stating that the houses which he and his brother have purchased from Sin-muballiṭ have been bought with his mother's money, and that Iribam-Sin and others have no legal claim on the property. Reign of Khammurabi, king of Babylon. [33,222.] **41.** Deed recording the lease of a house and land on the high road by Ṣilli-Ishtar from the sons of Pirkhum for ten years. [33,200.] **42.** Deed recording the loan of one shekel and twenty-five SHE of silver. [92,575.] **43.** Deed recording the sale of a house by Etel-pi-Sin to

Ibḳu-Sin for seven and a third shekels of silver. Reign of Khammurabi, king of Babylon. [33,210.] **44.** Deed recording the transfer of certain property to Ṣilli-Ishtar and his brother Awel-ili. Reign of Khammurabi, king of Babylon. [33,226.] **45.** Legal decision in an action brought against Ilushu-abushu, the son of Sin-naṣir, by Warad-Bêl and Ṣilli-Ishtar. Reign of Apil-Sin, king of Babylon. [92,583.] **46.** Deed recording the share of houses, land and slaves, received by Ibi-Bêl in a division of certain property. Reign of Sin-muballiṭ, king of Babylon. [92,585.] **47.** Deed recording the division of certain lands among Minanum, Ṣilli-Ishtar and Awel-ili, and Idin-Shamash and his brother. Reign of Samsu-iluna, king of Babylon. [33,237.] **48.** Deed recording the sale of a house to Ṣilli-Ishtar and Awel-ili for three shekels of silver. Reign of Samsu-iluna, king of Babylon. [33,244.] **49.** Deed recording the sale of a piece of land by Shamash-în-mâtim to Beltani for one-third of a maneh, five shekels of silver. Reign of Khammurabi, king of Babylon. [92,595.] **50.** Deed recording the receipt of half a maneh of silver by Erishti-Shamash from Amat-Bêltim in payment for a piece of land. Reign of Samsu-iluna, king of Babylon. [92,664.] **51.** Deed recording the share which Ḳishatum received in a division of certain property between himself and his brother. Reign of Khammurabi, king of Babylon. [92,580.] **52.** Deed recording the sale of a certain piece of land by Ibi-Sin and Naramtum to Belitum. Reign of Apil-Sin, king of Babylon. [92,602.] **53.** Deed recording the share received by Shamash-shuzibanni and Shamash-tatum in a division of certain property. Reign of Samsu-iluna, king of Babylon. [92,659.] **54.** Deed recording the sale of a house by



Case or envelope of clay which enclosed the tablet 33,238; for the tablet, see p. 107.
[Table-Case D, 26.]

Sin-nûr-mâtum and Shalurtum to Sin-rimini. Reign of Sumu-la-ilu, king of Babylon. [92,636.] **55.** Legal decision in an action brought by Bêlisunu, Napsanum and Matatum against Maiatum and his brother to gain possession of certain land. Reign of Zabum, king of Babylon. [92,656.] **56.** Deed recording the sale of certain lands by Nûr-Shamash to Shat-Ai, the priestess of Shamash. [92,651.] **57.** Judgment in an action brought by Nishi-inishu against Erishti-Ai to gain possession of a house. Reign of Samsu-iluna, king of Babylon. [92,667.] **58.** Receipt for a loan of six measures of bricks, with stipulation for repayment after eight months. [92,592.] **59.** Deed recording a loan of fourteen shekels of silver to Shamash-khazir, the son of Zariḳu. [92,590.] **60.** Deed recording the hire of Nûr-Amurru from his father by Awel-ili for one year at the rate of four and two-thirds shekels of silver. A deposit of one shekel of silver was paid. [92,646.] **61.** Deed recording the sale of a house by Ṣilli-Ishtar, Ibi-ilabrat, Iribam, Khamzirum, to Sin-azu, for ten and a half shekels of silver. Reign of Rîm-Sin, king of Larsa. [33,198.] **62.** Deed recording the sale of a piece of land by Sin-eribam and his brothers to Sin-iḳisham. [92,649.] **63.** Deed recording the sale of a house by Ana-Sin-emid and Libit-Ishtar to Ṣilli-Ishtar and Awel-ili for five and a quarter shekels of silver. Reign of Samsu-iluna, king of Babylon. [33,247.] **64.** Deed recording the sale of a house by Ili-turam to Shamash-muballiṭ for four shekels of silver. Reign of Samsu-iluna, king of Babylon. [33,249.] **65.** Deed recording the sale of a house by Sin-ishmeani and Sin-iḳisham to Iluka-Sin for five shekels of silver. Reign of Rîm-Sin, king of Larsa. [33,202.] **66.** Deed recording the sale of a house by Ibni-Rammân to Ṣilli-Ishtar and Awel-ili. Reign of Samsu-iluna, king of Babylon. [33,248.] **67.** Deed recording the sale of a house by Ibḳu-Sin to Ṣilli-Ishtar and Awel-ili for seven and a third shekels of silver. Reign of Khammurabi, king of Babylon. [33,232.] **68.** Deed recording the sale of a house by a man and his wife to Shamash-gamil for five shekels of silver. [33,189.] **69.** Deed recording the sale of a piece of land by Shamash-ilu to Eristi-Ai, the priestess of Shamash. Reign of Sin-muballiṭ, king of Babylon. [92,653.] **70.** Deed recording the sale of a female slave for one-third of a maneh of silver. Reign of Khammurabi, king of Babylon. [92,644.] **71.** Deed recording the loan of four manehs of silver by Erishti-Shamash to Sin-rim-Urim, and the hire of two slaves by him for one year at the rate of eight shekels of silver. [92,655.] **72.** Deed recording the sale of a house to Ṣilli-Gula for fourteen shekels of silver. [33,158.] **73.** Deed recording the payment for dates and oil, made by Nidin-Ishtar and Ṣilli-Ishtar to Iribam-Sin and his brethren. Reign of Samsu-iluna, king of Babylon. [33,240.] **74.** Deed recording the sale of a house by Shamash-itê to Lamazi. Reign of Sin-muballiṭ, king of Babylon. [92,577.] **75.** Deed recording the sale of a slave

named Waḳar-abum by Khushutum to Ai-zimat-mâtim. Reign of Sin-muballiṭ, king of Babylon. [92,637.] **76.** Receipt for a sum of money paid to Zikrum and Ṣabitum by Ṣilli-Ishtar. [33,211.] **77.** Deed recording the hire of a house by Shamash-naṣir from Lîbit-Ishtar for one year at a rent of two-thirds of a shekel and fifteen SHE of silver. [92,591.] **78.** Deed recording the sale of a house by Sin-imguranni to Ṣilli-Ishtar and Awel-ili for two-thirds of a shekel of silver. Reign of Samsu-iluna, king of Babylon. [33,236.] **79.** Deed recording the sale of a slave by Erishtum to Aiatia, the wife of Sin-naṣir. Reign of Sin-muballiṭ. [92,654.] **80.** Deed recording the sale of a house by Mukhadum, Ili-idinnam, Sin-imguranni and Sin-ikisham, to Ṣilli-Ishtar and Awel-ili, for two shekels of silver. Reign of Samsu-iluna, king of Babylon. [33,250.] **81.** Deed recording the sale of a house by Ili-ippalzam to Ṣilli-Ishtar and Awel-ili for two and a half shekels of silver. Reign of Samsu-iluna, king of Babylon. [33,243.] **82.** Deed recording the sale of a house by Mukhadum, Ili-ikisham and others, to Ṣilli-Ishtar and Awel-ili for three and a third shekels of silver. Reign of Samsu-iluna, king of Babylon. [33,255.] **83.** Deed recording the lease of certain lands from Lamazi by Shamash-ennam. Reign of Apil-Sin, king of Babylon. [92,660.] **84.** Deed recording a loan of corn by Lushtamar to Nidnat-Sin, to be repaid after harvest. [92,589.] **85.** Deed recording the sale of a piece of land by Shamash-naṣir to Amat-Shamash for one shekel of silver. Reign of Samsu-iluna, king of Babylon. [92,663.] **86.** Deed recording the division of certain property between Buṣaṣu, Iâ and Ludlul-Sin, and Abi-ṭabum. [33,159.] **87.** Deed recording the sale of a house by Beltani for four shekels of silver. Reign of Samsu-iluna, king of Babylon. [92,662.] **88.** Deed recording the sale of a piece of land by Nutubtum to Mukhaditum. Reign of Apil-Sin, king of Babylon. [92,578.] **89.** Legal decision concerning the possession of a plantation of date-palms. Reign of Sumu-la-ilu, king of Babylon. [92,640.] **90.** Deed recording the purchase of a piece of land from Belâ and two others by Shilamazi. [92,576.] **91.** Deed recording the sale of a house by Rîsh-Shamash to Ibi-Ilabrat for five shekels of silver. Reign of Samsu-iluna, king of Babylon. [92,579.] **92.** Deed recording the lease of a house and field from Sin-imguranni by Ṣilli-Ishtar for eight years. Reign of Samsu-iluna, king of Babylon. [33,253.] **93.** Deed recording the sale of a house by Ana-Sin-emid and his son to Ṣilli-Ishtar and Awel-ili for two and a third shekels of silver. Reign of Samsu-iluna, king of Babylon. [33,254.] **94.** Deed recording the hire of Ibi-Ningirsu from his father Mâr-Baia, and of Shamash-rimani from his mother Lamazi, by Erishti-sagil and Sin-akham-idinnam for ten days during harvest. [92,594.]

Table-Case E.—Here is exhibited a group of one hundred and nineteen deeds and commercial documents

belonging to the reigns of **Sumula-ilu, Zabum, Apil-Sin, Sin-muballiṭ, Khammurabi, Samsu-iluna, Abêshu', Ammi-ditana,** and **Ammi-zaduga,** kings of Babylon, from about B.C. 2050 to B.C. 1800. They refer to the sale of houses and land, the renting of houses and land, the exchange of houses and land, the sale of slaves, deeds of gift, marriage-contracts, dissolution of partnerships, judicial decisions, etc. Grammatically and palaeographically the tablets are of the greatest importance, and the fact that the text on each tablet is complete considerably enhances their value. Incidentally they throw much light upon the development and application of Babylonian law, and afford much information concerning the tenure of land and house property, and the social condition of the well-to-do classes in Babylonia during the latter part of the period in which the Semites finally established their supremacy in that country. In this case also are exhibited the principal documents referring to the **history** and **chronology** of Babylonia; specimens of the magical and **incantation tablets** written during the early periods of Semitic civilization in Babylonia; a clay model of a **liver,** which was probably used by the magicians and soothsayers for purposes of augury; two beautifully written complete tablets inscribed with **forecasts** derived from oil and water; two fragments relating to Babylonian legend and mythology; a clay **map of the world,** showing the position of Babylon and Assyria, and the all-embracing Ocean; and a valuable series of **grammatical and lexicographical** tablets belonging to various periods.

1. Deed recording the sale of a piece of land by Amat-Shamash to Lamazi for four manehs of silver. Reign of Khammurabi, king of Babylon. [92,631.] **2.** Deed recording the sale of a house for four shekels of silver. Reign of Sin-muballiṭ, king of Babylon. [92,559.] **3.** Deed recording the **hire of a field** from Warad-Ulmashshitum for one year. Reign of Ammiditana, king of Babylon. [92,563.] **4.** Deed recording the **sale of a two-year-old ox** for six shekels of silver. Reign of Abêshu', king of Babylon. [92,554.] **5.** Deed recording the **sale of the slave** Ea-tappi for ten shekels of silver. Reign of Rîm-Sin. [33,208.] **6.** Deed recording the **sale of the female slave** Narubtum for four and a-half shekels of silver. Reign of Ammi-zaduga, king of Babylon. [92,551.] **7.** Deed recording the sale of a piece of land. Reign of Zabum, king of Babylon. [92,600.] **8.** Deed recording the sale of a piece of land by Lamazi to Amat-Ai. Reign of Samsu-iluna, king of Babylon. [92,566.] **9.** Deed recording the sale of a piece of land

by Ai-bêlit-nishi to Iltani. Reign of Samsu-iluna, king of Babylon. [92,528.] **10.** Deed recording the sale of a house on the high road by the priestess Erishti-Ai to the priestess Eli-erissa for one-third of a maneh and five shekels of silver. Reign of Khammurabi. [92,536.] **11.** Deed recording the sale of a piece of land by Ibḳusha to Beltani for fifteen shekels of silver. Reign of Khammurabi, king of Babylon. [92,533.] **12.** Deed recording the sale of a house by Naramtani to Erishti-Shamash for five-sixths of a maneh and two shekels of silver. Reign of Samsu-iluna, king of Babylon. [92,523.] **13.** Deed recording the sale of a house by Nakarum and Mârat-Ishtar, and another, to Iltani for six and a half shekels of silver. Reign of Samsu-iluna, king of Babylon. [92,527.] **14.** Marriage-contract between Bashtum, the daughter of the priestess Belizunu, and Rimum, the son of Shamkhatum. Reign of Samsu-iluna, king of Babylon. [92,526.] **15.** Deed recording the share received by Nannar-iddina in a division of certain land between himself and Ilisu. Reign of Apil-Sin, king of Babylon. [92,540.] **16.** Deed recording the sale of a house by Lamazi to Salatum. Reign of Sin-muballiṭ, king of Babylon. [92,552.] **17.** Deed recording the sale of a house by Eli-erissa for seven and a half shekels of silver. Reign of Samsu-iluna, king of Babylon. [92,553.] **18.** Deed recording the amount of property, consisting of a house, slaves, money, and furniture, received by Mukhadum, in a division of certain property. Reign of Khammurabi, king of Babylon. [92,621.] **19.** Deed recording the sale of a garden by Khaliku to Takun-matum and Rabatum. Reign of Sumu-la-ilu, king of Babylon. [92,615.] **20.** Deed recording the lease of certain lands from Lamaṣani and Taribatum by Marduk-mushalim for one year. Reign of Ammizaduga, king of Babylon. [92,535.] **21.** Marriage-contract between Iltani, the daughter of Shamash-tatum, and Warad-Shamash, the son of Ili-ennam. [92,507.] **22.** Judgment in favour of Iashukhatum in an action brought against her by her three sons to gain possession of their father's house and goods. Reign of Samsu-iluna, king of Babylon. [92,510.] **23.** Deed recording the gift of a house and other property to Erishtum by her mother Khushutum. Reign of Apil-Sin, king of Babylon. [92,610.] **24.** Inventory of certain property consisting of lands, slaves, cattle and sheep. [92,672.] **25.** Deed recording the purchase of several pieces of land by Khusalatum, Erishti-Shamash, and others. [92,609.] **26.** Deed recording the division of certain property among three men. Reign of Ammizaduga, king of Babylon. [92,506.] **27.** Judgment in favour of Ilu-bani in an action brought against him by Sin-muballiṭ, who claimed possession of a garden, which Ilu-bani, the adopted son of Sin-magir, had obtained in a previous action from Mâr-Amurrim. Reign of Khammurabi, king of Babylon. [33,214.] **28.** Deed recording the share received by Sin-iḳisham in a division of certain house property among Ibni-

Shamash and Ura-nasir and himself. Reign of Sin-muballiṭ, king of Babylon. [92,509.] **29.** Deed recording the share received by Ibni-Shamash in a division of certain house property among Sin-ikisham and Ura-nasir and himself. Reign of Sin-muballiṭ, king of Babylon. [92,513.] **30.** Deed recording the sale of a house by Awel-Rammân to Silli-Ishtar and Awel-ili for four shekels of silver. Reign of Khammurabi, king of Babylon. [33,212.] **31.** Deed recording the lease of certain lands for three years. Reign of Ammiditana, king of Babylon. [92,516.] **32.** Deed recording the sale of a piece of land by Munamertum to Akhatum. Reign of Sin-muballiṭ, king of Babylon. [92,603.] **33.** Deed recording the sale of a piece of land by Sin-idinnam and his mother Khishatum to Awel-Ilabrat. Reign of Zabum, king of Babylon. [92,604.] **34.** Deed recording the lease of a piece of land for one year. [92,558.] **35.** Deed recording the sale of a house by Shamash-litul and others to Agshaia. Reign of Zabum, king of Babylon. [92,544.] **36.** Deed recording the lease of certain lands from Taribatum by Labishtum for two years. A deposit of two-thirds of a shekel of silver was paid. Reign of Ammi-zaduga, king of Babylon. [92,537.] **37.** Deed recording the sale of a house by Shamash-bêl-ili to Mazum-sha-baia for six shekels of silver. Reign of Khammurabi, king of Babylon. [92,630.] **38.** Deed recording the lease of a piece of land by Sin-rimeni. [92,625.] **39.** Deed recording the lease of a house in the city of Ishkun-Ishtar from Sulatum, by Ardia, for one year, at a rent of one shekel of silver. A deposit of one-third of a shekel of silver was paid. Reign of Ammiditana, king of Babylon. [92,557.] **40.** Deed recording the sale of a piece of land by Sin-rimeni to Nûr-Nergal and another. Reign of Samsu-iluna, king of Babylon. [92,599.] **41.** Deed recording the sale of a house on the highway by Kishtum and Erishtum to Elali. Reign of Sin-muballiṭ, king of Babylon. [92,560.] **42.** Deed recording the share received by Ilu[shu]-bani in a division of certain lands between himself, and Amat-Shamash, and others. Reign of Khammurabi, king of Babylon. [92,596.] **43.** Deed recording the sale of a piece of land by Sin-sheme to Ibni-Amurru. Reign of Sin-muballiṭ, king of Babylon. [92,623.] **44.** Deed recording the adoption of Ubar-Shamash into the family of a certain man and his wife Taram-ulmash. Reign of Khammurabi, king of Babylon. [92,542.] **45.** Deed recording the sale of a piece of land by Bêl-abu and Iltani to Tabbum. Reign of Sin-muballiṭ, king of Babylon. [92,545.] **46.** Deed of gift from Ashkudum and Taram-sagila to their daughter Duluktum. [92,550.] **47.** Deed recording the sale of a piece of land by Salatum to Tabbum. Reign of Sin-muballiṭ, king of Babylon. [92,548.] **48.** Deed recording the exchange of a certain piece of land by the river Lam, for an equal amount of land in the city of Burâ, on the road to Khuba. Reign of Khammurabi, king of Babylon. [92,534.]

49. Deed recording the lease of a piece of land by Ibku-Nabium. Reign of Ammi-zaduga, king of Babylon. [92,628.] **50.** Legal decision in a case brought by Pala-Shamash against Apil-ilishu, concerning the division of certain property. Reign of Khammurabi, king of Babylon. [92,524.] **51.** List of the names of twenty-six labourers, and of the amounts of their wages, received from Warad-ilishu, the shepherd, for work during harvest. [92,531.] **52.** Deed recording the sale of a piece of land by Inalu-irshid to Sherikti-Ai for half a maneh of silver. Reign of Samsu-iluna, king of Babylon. [92,597.] **53.** Deed recording the sale of a piece of land by Zuzanum, Abuwam, Taribum, Shumi-irṣitim and Naramtum, to Beltani, for ten shekels of silver. Reign of Khammurabi, king of Babylon. [92,601.] **54.** Deed recording the sale of a piece of land, the property of Amat-Shamash. Reign of Sin-muballiṭ, king of Babylon. [92,617.] **55.** Deed recording the sale of a piece of land by the river Zabum by Makhnubi-ili to Mannasha. Reign of Apil-Sin, king of Babylon. [92,512.] **56.** Deed recording the sale of a house and a cellar in the basement of a neighbouring inn by Sin-abushu to Ibik-Ishtar. [92,521.] **57.** Marriage contract between Warad-Shamash and his two wives Taram-sagila and Iltani. [92,639.] **58.** Deed recording the sale of a piece of land in the city of Sippar by Manium to Nutubtum, his wife's sister. Reign of Zabum, king of Babylon. [92,511.] **59.** Deed recording the sale of a house by Ḳurdi-Ishtar and Lunad-Ishtar to Mukhaditum. [92,517.] **60.** Deed recording the division of their father's property among Warad-Marduk, Ibni-Marduk and Passalum. Reign of Ammizaduga, king of Babylon. [92,520.] **61.** Deed recording the share received by Ura-naṣir in a division of certain property between himself and Sin-ikisham and Ibni-Shamash. Reign of Sin-muballiṭ, king of Babylon. [92,522.] **62.** Deed recording the sale of the female slave, Khumazirum, who was sold for ten shekels of silver. Reign of Khammurabi, king of Babylon. [92,616.] **63.** Judgment in favour of Warad-Sin in an action brought by him against Ibni-Rammân, the merchant, to recover possession of certain lands which had once belonged to his father. Reign of Ammizaduga, king of Babylon. [92,514.] **64.** Deed recording the sale of a house by Kunâ to Shilamazi. Reign of Zabum, king of Babylon. [92,614.] **65.** Deed recording the dissolution of partnership between Erib-Sin and Nûr-Shamash, and of the division of their common capital and stock. Reign of Khammurabi, king of Babylon. [92,618.] **66.** Deed recording the exchange of certain houses between Ibku-Sin and Ṣilli-Ishtar. Reign of Khammurabi, king of Babylon. [33,213.] **67.** Deed recording the gift of a piece of land, etc., to Lamazatum from her mother. Reign of Apil-Sin, king of Babylon. [92,612.] **68.** Deed recording the sale of a piece of land by Iabishum to Shat-Ai. Reign of Zabum, king of Babylon. [92,574.] **69.** Judgment in an action brought by Shamash-bêl-ili to regain a piece of land which

he had sold. Reign of Khammurabi, king of Babylon. [92,661.] **70.** Deed recording the lease of a piece of land by Bêli-ludâri. Reign of Ammiditana, king of Babylon. [92,565.] **71.** Deed recording the lease of a house in the city of Ishkun-Ishtar from Bêlisunu and her brother Warad-Sin by Warad-Marduk for one year, at a rent of two shekels of silver. A deposit of half a shekel of silver was paid. Reign of Ammiditana, king of Babylon. [92,562.] **72.** Deed recording the division of certain houses between Apil-ilishu and Pala-Shamash. [92,543.] **73.** Deed recording the lease of a piece of land for two years. Reign of Ammizaduga, king of Babylon. [92,546.] **74.** Judgment in an action brought by Sin-idinnam against Awel-Ilabrat to gain possession of a piece of land. Reign of Zabum, king of Babylon. [92,605.] **75.** Deed recording the sale of a female slave. Reign of Ammizaduga, king of Babylon. [92,606.] **76.** Deed recording the division of certain lands between two brothers. Reign of Khammurabi, king of Babylon. [92,549.] **77.** Deed recording the sale of a house by Mâr-irṣitim for six shekels of silver. Reign of Khammurabi, king of Babylon. [92,613.] **78.** Inventory of certain property consisting of slaves, garments, furniture, etc. [92,673.] **79.** Deed recording a gift of land by Akhatum to Beltani. Reign of Apil-Sin, king of Babylon. [92,619.] **80.** Deed recording the lease of a piece of land for one year by Warad-Ulmashshitum, and others, from Ibgatum. Reign of Ammizaduga, king of Babylon. [92,674.] **81.** Deed recording the purchase of a piece of land by Bêlisunu. Reign of Samsu-iluna, king of Babylon. [92,676.] **82.** Deed recording the hire of a piece of land by Kuiatum from Ilushu-ibishu. Reign of Sumu-la-ilu, king of Babylon. [92,622.] **83.** Judgment against Sin-eribam in an action brought by him to gain possession of a house the property of Sumurâ'. Reign of Zabum, king of Babylon. [92,624.] **84.** Deed recording the sale of a house by Bila'-Rammân to Ribatum. Reign of Khammurabi, king of Babylon. [92,675.] **85.** Deed recording the sale of a house by Betetum to Bêlisunu. Reign of Khammurabi, king of Babylon. [92,561.] **86.** Deed recording the sale of a house by Idin-Sin to Ili-idinnam for five shekels of silver. Reign of Samsu-iluna, king of Babylon. [92,556.] **87.** Deed recording the sale of a piece of land by Ètel-pi-Shamash and others to Kalumtum for seven and one-third shekels of silver. Reign of Samsu-iluna, king of Babylon. [92,538.] **88.** Deed recording the sale of a house. Reign of Sumu-la-ilu, king of Babylon. [92,539.] **89.** Deed recording the sale of certain land by Rammân-nasir to Tillanum for seventeen shekels of silver. [92,607.] **90.** Deed recording the sale of a house by Nabi-ilishu to Lamazi. Reign of Apil-Sin, king of Babylon. [92,627.] **91.** Judgment in an action brought by Shilamazi to gain possession of a piece of land. [92,643.] **92.** Tablet recording the barter of a house, the property of Amat-Mamu, for three smaller houses and one maneh, ten

shekels of silver, the property of Mâr-Ai. Reign of Khammurabi, king of Babylon. [92,532.] **93.** Deed recording a sale of certain land. Reign of Ammiditana, king of Babylon. [92,541.] **94.** Deed recording the barter of oil, valued at one maneh and two-thirds of a shekel of silver, for a number of slaves. Reign of Ammizaduga, king of Babylon. [92,547.] **95.** Deed recording the sale of a house by Iltani to Lamazi for five shekels of silver. Reign of Khammurabi, king of Babylon. [92,642.] **96.** Deed recording the sale of a house by Innabatum and Khushutum to Kamazi. Reign of Apil-Sin, king of Babylon. [92,641.] **97.** Deed recording the adoption of Mâr-Ishtar by Nidnat-Sin and his wife Iltani. [92,519.] **98.** Deed recording the lease of certain land by Iadiu, the Sutaean, from Ibgatum. Reign of Ammizaduga, king of Babylon. [92,530.] **99.** Deed recording the sale of a female slave by Sin-mushalim to Ribam-ili for one maneh, four shekels of silver. Reign of Ammiditana, king of Babylon. [92,620.] **100.** Deed recording the sale of a piece of land by Naramtum for one-third of a maneh of silver. Reign of Khammurabi, king of Babylon. [92,525.] **101.** Deed recording the lease of certain lands for two years by Labishtum from Taribatum. Reign of Ammizaduga, king of Babylon. [92,598.] **102.** Deed recording the lease of a piece of land by Ili-iḳisham for one year. A deposit of two shekels of silver was paid. Reign of Ammizaduga, king of Babylon. [92,555.] **103.** Deed recording the divorce of Naramtu by Shamash-rabi her husband. Reign of Sin-muballiṭ, king of Babylon. [92,529.] **104.** Deed recording the lease of a piece of land from Khuṣalalum by Mâr-irṣitim. [92,647.] **105.** Deed recording a loan of corn by Nannar-asharidu to Shamash-apilshunu, to be repaid after the harvest. Reign of Apil-Sin, king of Babylon. [92,645.] **106.** Deed recording a loan of half a maneh of silver to Sin-idinnam, the son of Sin-rimeni. [92,587.] **107.** Deed recording the lease of a piece of land by Taribum from Ruttum. [92,648.] **108.** Deed recording the loan of one shekel of silver to Beltani by Tubgatu; the loan, together with the interest, was to be paid after the harvest. [92,573.] **109.** Receipt for a loan of grain borrowed by Awel-Murra, with stipulation for repayment after harvest. Reign of Ammiditana, king of Babylon. [92,564.] **110.** Deed recording the hire of the services of Warad-Sin by Taddinam for one year. [92,634.] **111.** Receipt for a loan of grain borrowed by Awel-Murra from the temple treasury. [92,570.] **112.** Receipt for a loan of grain, with stipulation for repayment after two months. [92,572.] **113.** Receipt for fifteen shekels of silver, the rent of a garden. [33,234.] **114.** Receipt for a loan of half a maneh of silver at twenty per cent. interest. [92,567.] **115.** Deed recording the lease of a piece of land by Mâr-irṣitim from Lamazi. [92,635.] **116.** Deed recording the hire of Shamash-bêl-ili from Akhatani by Asir-Rammân for one year for three and a-half shekels of silver. Reign of Samsu-iluna,



Babylonian Chronicle, recording the principal events which took place in Babylonia, Assyria, and Elam from B.C. 744 to 668.

[Babylonian Room, Table-Case E, 137; 92,502.]

(See p. 119.)

king of Babylon. [92,633.] **117.** Receipt for a loan of one and one-third shekels of silver borrowed by Warad-Sin. Reign of Ammizaduga, king of Babylon. [92,571.] **118.** Deed recording the loan of sixteen shekels of silver by Warad-Sin to Sin-kalama-idi and Awel-ilishu. [92,568.] **119.** Deed of gift of an annual payment of one shekel of silver from Akham-silim to his brother. [92,569.]

120. Letter from Iaum-ilu to Ibi-Ilabrat, giving directions for the despatch of certain money. Period of the First Dynasty of Babylon. [78,428.]

121. Deed of gift referring to certain property, described as being next to that of Ia'we-ilu. Period of the First Dynasty of Babylon. [80,405.]

122. Legal contract, referring to a plot of cultivated land, described as being next to that of Ia'we-ilu. Reign of Sin-muballit, king of Babylon. [80,194.]

120–122 are on the flat top of the fitting of the Table-Case.

123. Clay tablet, forming part of a **dynastic list**, which was originally contained in several tablets. It is inscribed with the names of the cities which held the sovereignty in Babylonia from about B.C. 2900–2475, and with the names of all the kings who composed these dynasties, together with the number of years that each king reigned, and the total duration of the several dynasties. The tablet begins with the Kingdom of Akshak and continues, with only a slight interruption, to the end of the Fourth Kingdom of Erech, and the accession of the Gutian Kings (see List of Babylonian Kings, at the end of this Guide). [108,857.]

124. Portion of a clay tablet inscribed in the Babylonian character with the **names of the kings** of the Babylonian dynasties from about B.C. 1885 to B.C. 625. This tablet is known as the principal **List of Kings.** [33,332.]

125. Clay tablet inscribed in the Babylonian character with the **names of the kings** of the first two Babylonian Dynasties. [38,122.]

126. Fragment of a List of the Babylonian Dynasties. [K. 14,839.]

127. Clay tablet inscribed with a list of the events by which the early Babylonians reckoned their years during the reigns of **Sumu-abum, Sumu-la-ilu, Zabum, Apil-Sin, Sin-muballit, Khammurabi,** and **Samsu-iluna,** kings of Babylon from about B.C. 2050 to B.C. 1850. [92,702.]

128. Date List of the period of the First Dynasty of Babylon, similar to **127** and **129.** [80,037.]

129. Portion of a clay tablet inscribed with a list of the events by which the early Babylonians reckoned their years during the reigns of **Khammurabi, Samsu-iluna, Abêshu', Ammi-ditana,** and **Ammi-zaduga,** from about B.C. 1950 to B.C. 1800. [16,924.]

130. A tablet inscribed with a **Chronicle** concerning early Babylonian kings. The text begins with a record of the principal achievements of **Sargon**, king of Agade, and his son, **Narâm-Sin**, and restores a portion of the document from which the historical extracts, occurring in the "Omens of Sargon and Narâm-Sin" (see 131 and 132), were taken. The chronicle includes traditions concerning **Dungi**, king of Ur, and other early rulers; and the "catch-line," which gave the opening line of the next tablet in the series, refers to a war between **Ilu-shûma**, an early king of Assyria, and **Su-abu**, the founder of the First Dynasty of Babylon. One section of the text describes how an early king named Irra-imitti was succeeded upon the throne by his gardener, a story that is referred to in the history of Agathias. [26,472.]

131. Portion of a tablet inscribed with the Neo-Babylonian version of the "**Omens of Sargon and Narâm-Sin.**" See next entry. [67,404.]

132. Tablet inscribed with the Assyrian version of the "**Omens of Sargon and Narâm-Sin.**" In the text the military expeditions of these two early kings, and other episodes in their history, are associated with omens derived from the appearance of the livers of sheep, slain as sacrificial victims. [K. 2130.]

133. Part of a tablet inscribed with a **Chronicle** concerning early Babylonian kings, giving a series of records in continuation of the text upon 130. The chronicle records the war waged by **Khammurabi**, king of Babylon, against **Rîm-Sin**, king of Ur and Larsa, and a later series of wars between Babylon and the **Country of the Sea** on the shore of the Persian Gulf. This document supplies data for establishing the true chronological order of the first three dynasties of the List of Kings (see 124), and records an early invasion of Northern Babylonia by the **Hittites** (Khatti) in the reign of Samsu-ditana, the last king of the First Dynasty of Babylon. [96,152.]

134. A Babylonian **Chronicle**, inscribed with a series of extracts from a longer text, recording events which took place in Babylonia and Assyria from the eleventh to the seventh century B.C. [27,859.]

135. A Babylonian **religious chronicle** and register of portents, which took place at or near the city of Babylon during the eleventh century B.C. One of the portents, which refers to the turning of day into night, may have been derived from a solar eclipse. [35,968.]

136. Clay tablet inscribed in the Babylonian character with an account of certain events which took place in Babylonia and Assyria during the reigns of kings of the Kassite Dynasty, from about B.C. 1400 to B.C. 1300. The text is somewhat similar to that of the so-called "**Synchronous History**" (see Assyrian Room, Wall-Case 14). [92,701.]

137. Clay tablet inscribed in the Babylonian character with a **Chronicle**, or list of the principal events which took place in Babylonia and Assyria between the third year of the reign of Nabû-naṣir (Nabonassar), king of Babylon, B.C. 744, and the first year of the reign of Shamash-shum-ukîn (Saosduchinos), king of Babylon, B.C. 668. In column III., lines 34 and 35, mention is made that



Clay model of a liver inscribed with omens and magical formulæ. [Table-Case E, 146; 92,668.]

Sennacherib, king of Assyria, was killed by his son on the 20th day of the month Ṭebet in the 23rd year of his reign. (**See Plate XXXV.**) [92,502.]

138. Fragment of a Babylonian **Chronicle**, recording an expedition against **Egypt**, undertaken by **Nebuchadnezzar II.** in the thirty-seventh year of his reign. [33,041.]

139. Neo-Babylonian copy of an inscription of **Gaddash**, a Kassite king of Babylon, about B.C. 1750. [77,438.]

140. Portion of a clay tablet inscribed with the **annals** of the reign of **Nabû-na'id** (Nabonidus), king of Babylon, recording the defeat of **Astyages** by **Cyrus**, and the capture and spoiling of Ecbatana, his capital city, and the **taking of Babylon** and the downfall and death of Nabonidus, king of Babylon, B.C. 556 to B.C. 538. [35,382.]

141. Copy of an inscription which was engraved by the order of Gimil-Marduk, the Judge, the son of Ṣilli-Shamash, in honour of Shamash, the Sun-god, and was deposited in the temple for the preservation of the life of **Ammi-zaduga**, king of Babylon. [92,515.]

142. Part of a tablet inscribed with a mythological legend. About B.C. 1900. [92,608.]

143. Portion of a tablet inscribed in the Babylonian character, with a part of the Babylonian account of the **Deluge**. (For the Assyrian tablets describing the Creation and the Deluge, see Assyrian Room, Table-Case A.) [35,380.]

144. Tablet inscribed with forecasts derived from oil and water, similar to 145, concerning the chances of a sick man's death or recovery, the probabilities of the success or defeat of a military expedition, etc. [22,447.]

145. Tablet inscribed with **forecasts** concerning the chances of a sick man's death or recovery, the probabilities of the success or defeat of a military expedition, etc., derived from the forms, etc., assumed by oil when thrown upon water, and *vice versâ*. [22,446.]

146. Clay object, resembling a **liver**, inscribed with magical formulæ, etc. This object was probably used for purposes of divination, and was employed by the priests of Babylon in their ceremonies. About B.C. 1900. (See p. 119.) [92,668.]

147. Babylonian **syllabary** inscribed with the pronunciations and meanings of a number of cuneiform characters. [92,691.]

148. Babylonian syllabary inscribed with the names, pronunciations, and meanings of a number of cuneiform characters. Dated in the tenth year of the reign of Artaxerxes, B.C. 455. **(See Plate XXXVI.)** [92,693.]

149. Babylonian syllabary inscribed with the pronunciations and meanings of a number of cuneiform characters. Dated in the tenth year of the reign of Artaxerxes, B.C. 455. [92,692.]

150. Tablet inscribed in the Babylonian character with part of a list of ideographs and words drawn up in twelve columns. [92,695.]

151. Tablet inscribed in the Babylonian character with part of a list of words and ideograms drawn up in nine columns. [92,696.]

152. Tablet inscribed in the Babylonian character with part of a list of words and ideograms drawn up in nine columns. [92,697.]

153. Babylonian **map of the world**, showing the ocean surrounding the world, and marking the position of Babylon on the Euphrates, the mountains at the source of the river, the country of



Babylonian syllabary, or spelling book, written B.C. 455.
[Babylonian Room, Table-Case E, 148; 92,693.]

(See p. 120.)

Assyria, the district of Bît-Iakinu in Southern Babylonia, and the swamps at the mouth of the Euphrates. The text written above relates to the exploits of **Sargon of Akkad**, and the map is intended to illustrate the scenes of his campaigns. [92,687.]

154. Portion of a clay tablet inscribed with a **map** of part of the city of Tuba, and marking the position of the "Great gate "of the Sun-god." On the obverse is part of a text relating to the same. [35,385.]

155. Tablet inscribed with the **plan of an estate** and a description of the boundaries of the same. [31,483.]

156. Tablet inscribed with a **list of Kassite words**, to which are added their Babylonian equivalents. The list is arranged in double columns, the Kassite words on the left and their Babylonian equivalents on the right. [93,005.]

157. Tablet giving a list of the names of the plants in the gardens of **Merodach-Baladan II.**, king of Babylon, B.C. 721–710 and B.C. 703–702. This tablet was copied from an older original. [46,226.]



Babylonian map of the world.
[Table-Case E, 153; 92,687.]

158. Tablet inscribed in the Babylonian character with **explanations of words**, etc., forming a commentary on the 45th Tablet of the Omen Series, called "If a city is set upon a hill." Presented by the Proprietors of the "Daily Telegraph." [92,683.]

159. Tablet inscribed in the Babylonian character with explanations of words, etc., forming a commentary of the same kind. Presented by the Proprietors of the "Daily Telegraph." [92,700.]

160. Tablet inscribed with a **bilingual incantation** in the Sumerian and Babylonian languages; the text was to be recited for the benefit of a sick man. About B.C. 1900. [92,518.]

161. Tablet inscribed with two **incantations** in the Sumerian language, about B.C. 1900. [92,504.]

162. Tablet inscribed with two incantations in the Sumerian language, about B.C. 1900. [92,505.]

163. Tablet inscribed with two incantations in the Sumerian language, about B.C. 1900. [92,508.]

164. Tablet inscribed with an incantation in the Sumerian language, about B.C. 1900. [92,503.]

165. Tablet inscribed with an incantation in the Sumerian language; on the reverse, below the text, in rough outline, is a human figure, about B.C. 1900. [92,670.]

166. Tablet inscribed with an incantation in the Sumerian language; on the reverse, below the text, in rough outline, is a human figure, about B.C. 1900. [92,669.]

167. Tablet inscribed with an incantation in the Sumerian language, about B.C. 1900. [92,671.]

Table-Case F. The collection of cuneiform tablets here exhibited forms part of a large "find" of about three hundred and twenty letters, or portions of letters, which were addressed chiefly to **Amenophis III.** and his son **Amenophis IV.**, kings of Egypt, about B.C. 1450–1420; they were discovered at **Tall al-'Amârnah** in 1887. Tall al-'Amârnah is the modern Arabic name given to the village near the ruins of the town, temple and palace, which were built on the right or east bank of the Nile, about one hundred and eighty miles south of Memphis, by Aakhu-en-Aten, or Amenophis IV., king of Egypt, about B.C. 1420. With the tablets were found a clay seal having two impressions of the prenomen of Amenophis IV.; five alabaster plaques inlaid in blue porcelain with the name of Amenophis III.; a blue-glazed porcelain plaque inscribed with the names of Amenophis III. and his wife **Tî** or **Tîy**; and the cover of a vase or jar, carved to represent a lion and a bull fighting. The style of the last-named object seems to indicate foreign workmanship.

These tablets differ in shape from any other documents inscribed in cuneiform known to us, and the **nature of the clay** of which they are made varies with the countries from which they come. Thus **1**, a draft of a letter from Amenophis III., is made of finely-kneaded Nile mud; **8–11**, etc., are made of Syrian clay; five of Rib-Adda's letters (**13**, **18**, **19**, **20**, and **24**) are written upon the yellow clay which is so common near the Syrian coast. On **10** and **11** are dockets written in Egyptian hieratic which record the dates of their arrival in Egypt; **4** bears an impression of

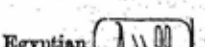
an Egyptian scarab on the reverse; and **58** bears on the reverse an impression of a Babylonian cylinder-seal. The writing on these tablets is a modification of the cursive cuneiform character used throughout Babylonia for despatches and epistolary compositions as early as B.C. 2000.

The tablets are of the **greatest importance palæographically,** because they exhibit the varieties and peculiarities of the work of the scribes in many different countries and cities of Western Asia. Compared with the neat, careful hand employed in the official documents drawn up for the kings of Assyria, the writing is somewhat coarse and careless, and in some cases the writers were evidently unskilled. One and the same hand, however, appears in tablets which come from the same person and the same place. On **87**, which is a **mythological legend**, a number of red dots may be noted; these probably indicate an attempt to mark punctuation. The language in which the letters are written is the ordinary Semitic dialect, which was in use in the country at that time, and in many important details closely related to the Hebrew of the Old Testament. A peculiar feature in these tablets is the frequent use of **glosses**, which explain certain Sumerian ideographs both by Babylonian and by Canaanite words. In some cases Babylonian words are explained by their Canaanite equivalents.

The documents from Tall al-'Amârnah, which were probably written between **B.C. 1450** and **1400**, afford us an insight into the nature of the political relations which existed between the kings of Western Asia and the kings of Egypt, and prove that an important trade between the two countries was carried on from very early times. They also supply information concerning offensive and defensive alliances between the kings of Egypt and other countries, marriage customs, religious ceremonies, intrigues, etc., and they were the first to give us the names of **Artatama**, **Artashumara**, and **Tushratta**, kings of Mitanni. From the Egyptian annals we learn that the Egyptians first obtained power in Syria under Amasis I., about B.C. 1600. This vigorous king established himself at Sharhan (a city which lies to the south of Gaza, and is mentioned in Joshua xix., 6) in the fifth year of his reign; but he was not strong enough to advance further into Syria. Thothmes I. established his authority as far north as Ruthen, and the people of that place continued to pay tribute to Egypt during the reigns of Thothmes II. and Hatshepset. In the reign of Thothmes III. a revolt broke out over the whole of Northern and Eastern

Syria, but it was quelled by the king, who marched from Sinai to Megiddo in a little over twenty days. When the Egyptian rule had been re-established, the worship of the gods Amen and Harmachis was introduced into the city of Tunip; and soon after the powerful league of the kings of Kadesh on the Orontes, Tunip, Arantu, Carchemish, and the Kheta submitted to Thothmes III., and paid tribute to him. About fifty years later Amenophis II. marched into Northern Syria, and having slain seven kings who had rebelled there, he took their bodies back to Egypt, where they were hung up for the public to see. Amenophis III., about B.C. 1450, still further consolidated the Egyptian power in Syria and North-western Mesopotamia. The latter country he visited frequently to hunt lions; it is recorded that during the first ten years of his reign he slew one hundred and two lions with his own hand.

Amenophis III. married a sister of Kadashman-Enlil (or Kadashman-Bêl), king of Karduniash; and a sister (**Gilukhipa**) and a daughter (**Tatumkhipa**) of Tushratta, king of Mitanni; and **Tî** or **Tîy**,* the daughter of **Iuâa** and **Thuâa**, who became the mother of Amenophis IV. He also made proposals to Kadashman-Enlil for marrying one of his daughters, but her father replied that she was not beautiful, and went on to say that he was not prepared to send her to Egypt until he was well assured that her aunt, his own sister, was alive and was being treated in a manner befitting the wife of the king of Egypt. Kadashman-Enlil further stated, that, as no one had seen his sister, he did not know whether she was alive or dead. When he sent this letter to the king of Egypt, he sent certain high officials with it to bring back news of his sister. On their arrival in Egypt, Amenophis caused all his wives to be assembled before them, that they might see and judge for themselves of the honour and esteem in which the Mesopotamian lady was held. The envoys, however, were unable to identify the sister of their king, and Amenophis subsequently explained this to Kadashman-Enlil, by saying that none of the members of the embassy was personally acquainted with his sister, as they were not old enough to remember her marriage, which had taken place during the life-time of Kadashman-Enlil's father (see letter **1**). Subsequently Kadashman-Enlil proposed that as Amenophis wanted a Mesopotamian princess to wife he (*i.e.*, Kadashman-Enlil) should have an Egyptian

* *I.e.*, the Egyptian  Tî.

princess to wife; but the Egyptian king excused himself, saying that he was unable to give a princess in marriage to him.

In reply Kadashman-Enlil says:—

"Why not? Thou art king, and canst do as thou pleasest; and "if thou shalt give her unto me, who shall say a word against it? "Surely there be beautiful women in Egypt, and if thou knowest "any such, send her to me; for who could say here that she is not "a princess? But if thou wilt not send such an one, then thou "dost not act as a friend and brother should. . . . Why has my "brother not sent me a wife? Inasmuch as thou hast not sent me "a wife, in like manner will I act towards thee, and I will prevent "any Mesopotamian lady from going down into Egypt."

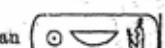
Later, however, Kadashman-Enlil appears to have sent his daughter to Amenophis III., and to have received a daughter of the king of Egypt in return.

Under the rule of Amenophis IV. the Egyptian power over Syria and Western Asia declined rapidly, and the Tall al-'Amârnah tablets supply most graphic details of the disorganized condition of the Egyptian dependencies which lay on the coast-line of Phoenicia and Northern Palestine. The kings of Syria were not slow to perceive that the struggle which Amenophis IV. was carrying on against the ancient priesthood of Egypt would benefit them, and they were waiting the opportunity to throw off the Egyptian yoke. **Burra-buriash,** king of Karduniash, was considered sufficiently important to be allowed to marry an Egyptian princess, and it is probable that this was permitted with the view of strengthening the fast weakening hold of Egypt upon his country. **Rib-Adda** of Byblos reports the revolt of almost the whole district under his command, and **Abi-milki** of Tyre informs the king that several of the cities in his vicinity had fallen into the hands of the leaders of the faction opposed to the Egyptian rule. Finally the whole of the littoral between Sidon and Aradus passed into their hands. Corruption and disloyalty seemed to exist everywhere, and when it became apparent that the weak king of Egypt would not, or could not, send troops to support the Egyptian officials in protecting his interest, the disaffected banded themselves together and made themselves masters, not only of the country but also of the profitable mercantile traffic which was carried on between Tyre and Sidon and the great cities on the coasts of the Mediterranean.

The following specimens of translations will illustrate the style and contents of the letters from Tall al-'Amârnah:—

I. Unto **Nimmuria*** (*i.e.*, Amenophis III.), king of Egypt, my brother, my son-in-law, whom I love, who loveth me, say† :—". . . . "Thus saith **Tushratta**, king of Mitanni, thy father-in-law, who "loveth thee. It is well with me, with thee also may it be well; "and may it be well with thy house, and with **Tatumkhipa**, my "daughter, and with thy wife whom thou lovest, and with thy "wives, and with thy sons, and with thy nobles, and with thy "chariots, and with thy horses, and with thy troops, and with thy "land, and with everything that is thine! Ishtar, the goddess of "Nineveh, the lady of all lands, spake, saying: 'Unto Egypt, the "land which I love, I would go, and would journey thither straight-"way;' I have therefore sent her unto thee and she hath departed. "Now in the time of my father the lady Ishtar went down into "that land, and, as in days of old, she dwelt there and the people "paid honour unto her, even so now let my brother pay honour "unto her more than was formerly paid, yea ten times more honour, "and may my brother worship her joyfully, and may he allow her "to return. And I pray that Ishtar, the Lady of Heaven, may "protect both my brother and myself for a hundred thousand "years, and may the Lady of Fire grant great joy unto us, and "thus shall we be able to do that which is good (in her sight) ". . . . . " [10.]

II. Unto **Nipkhuriria** ‡ (*i.e.*, Amenophis IV.), king of Egypt, say:—"Thus saith **Burraburiash**, king of Karduniash, thy "brother. With me it is well, and with thee and thy house and "thy wives and thy sons, and thy land and thy nobles, and thy "horses and thy chariots may it be exceeding well. From the "time when my father and thy father established friendship with "each other, they sent rich gifts one to the other and neither "refused the other whatsoever his heart desired, however precious "it might be. Now my brother hath sent unto me as a gift two "manehs of gold; I would that thou shouldst send me as much "gold as thy father sent, and if it must be less than that which he "sent, send thou unto me the half of what he sent. Why hast "thou sent unto me two manehs of gold only? Now the work in "the temple is great; I have undertaken it with vigour and I shall "perform it thoroughly. Therefore send me much gold, and what-"soever thou desirest in my land send (thy messengers) and let "them take it back to thee. In the time of **Kurigalzu**, my father,

* *I.e.*, the Egyptian  NEB-MAĀT-RĀ.

† This is a direction to the bearer of the letter, who read the document aloud to the addressee.

‡ *I.e.*, the Egyptian  NEFER-KHEPERU-RĀ; the cuneiform scribe omits the second half of the prenomen  UA-EN-RĀ.

"all the peoples of the Canaanites sent unto him, saying: 'Let us "go down to the border of the land (of Egypt) and let us invade "it, and we will form an alliance with thee.' To these words my "father made answer, saying: 'Cease your words in respect of an "alliance. If you are hostile to the king of Egypt, my brother, "then make alliances among yourselves, but, as far as I am con- "cerned, since the king of Egypt is my ally, why should I not "come and plunder you?' Now it was for thy father's sake that "my father did not hearken unto them, and in the matter of certain "Assyrians who are my subjects, have not I sent word unto thee "concerning them? Why have they entered thy land? As thou "lovest me, thou shalt not let them accomplish aught with thee, "and thou shalt make their efforts to be without avail. As a gift "unto thee I send three manehs of lapis-lazuli, and ten horses for "five chariots of wood." [2.]

III. Unto my lord the king, my gods, my sun, the sun in heaven, say: "Thus saith **Yapakhi** of Gezer, thy servant, the dust of thy "feet, and the servant of thy horses (*i.e.*, thy groom). At the feet "of my lord the king, my gods, my sun, the sun in heaven, seven "times and seven times I prostrate myself upon my breast and "back. I have hearkened intently unto the words of the messenger "of my lord the king. Let my lord the king, the sun in heaven, "take heed unto his land, for the Khabiri are mighty against us; "and let the king, my lord, stretch out his hand unto me and let "him deliver me from their hands, so that they may not make an "end of us." [49.]

The contents of the tablets are as follows:—

1. Letter from **Amenophis III.**, king of Egypt, to **Kadashman-Enlil**, king of Karduniash. After salutations, Amenophis refers to the refusal of Kadashman-Enlil to give him his daughter in marriage on the grounds that no one knew what had become of his sister who had married Amenophis, or whether she was alive or dead; and he invites him to send a wise man to see her and to report upon her health, the comfort in which she lives, and the honour in which she is held. If Kadashman-Enlil will give Amenophis a daughter to wife, he will send him richer gifts than any prince of Karduniash could afford to give to him. Finally Amenophis expresses a wish that friendship may continue to exist between himself and Kadashman-Enlil, and begs him not to believe the words of the Mesopotamian envoys, who have declared that they received no gifts from the king of Egypt, and in the matter of the chariots and horses which Kadashman-Enlil has asked to be returned to him, he declares that his envoys are also unreliable. [29,784.]

2. Letter from **Burraburiash**, king of Karduniash, to **Amenophis IV.**, king of Egypt, complaining that he does not send

such valuable gifts to him as he sent to his father **Kurigalzu.** He refers to the friendly relations which existed from days of old between the royal houses of Egypt and Karduniash, and reminds Amenophis how Kurigalzu refused to join the Canaanites in an alliance against the king of Egypt. Finally he announces the despatch of gifts of lapis-lazuli and horses. (See the translation on p. 126.) [29,785.]

3. Letter from **Burraburiash,** king of Karduniash, to **Amenophis IV.,** king of Egypt, complaining that the messengers of the king of Egypt never bring him gifts, although friendship had existed between their two lands from the time of Kara-indash. He complains that twenty manehs of gold which Amenophis had sent were not full weight when put in the furnace, and proposes to exchange certain objects which he is sending to the king of Egypt for chariots, which his envoy Shindishugab will bring back. He also sends various gifts from a daughter of Amenophis who married a prince of Karduniash. [29,786.]

4. Letter to **Kadashman-Enlil,** king of Karduniash, from **Amenophis III.,** king of Egypt, announcing the despatch of gifts consisting of thrones made of ushû-wood and gold and couches of ushû-wood, gold and ivory, and a number of valuable objects which were probably intended to form part of a dowry. [29,787.]

5. Letter from the king of **Alashia** to the king of Egypt, announcing the despatch of five hundred talents of copper as a gift, and asking for a large amount of silver in return. The king of Alashia asks Amenophis to have the goods and property of an Alashian, who died in Egypt, collected and sent back to him: and he begs the king of Egypt not to make any treaty or league with the kings of Khatti and Shankhar. [29,788.]

6. Letter from the king of **Alashia** to the king of Egypt, announcing the despatch of a hundred talents of copper as a gift, and complaining that, while he sends presents to the king of Egypt frequently, Amenophis sends nothing to him in return. He gives a list of furniture and garments which he would like sent as a present. [29,789.]

7. Letter from the king of **Alashia** to the king of Egypt, announcing the despatch of gifts of bronze and horses, and asking Amenophis to send back silver by the hand of the Alashian messenger without delay. [29,790.]

8. Letter from **Tushratta,** king of Mitanni, to **Amenophis III.,** king of Egypt, acknowledging the receipt of despatches, and referring to the friendship which existed from ancient times between the royal houses of Mitanni and Egypt. Tushratta announces the despatch of a number of valuable gifts to Amenophis by the hands of his envoy Gilia, and begs Amenophis to send him a large quantity of gold, which is to be regarded as payment for expenses incurred by his grandfather in sending gifts to the king



Letter from Tushratta, king of Mitanni, to Amenophis III., king of Egypt about B.C. 1450.

[Babylonian Room, Table-Case F, 8; 29,791.] (See p. 128.)

of Egypt, and also as a gift in return for his daughter, a princess of Mitanni, whom Amenophis had married. (**See Plate XXXVII.**) [29,791.]

9. Letter from **Tushratta**, king of Mitanni, to **Amenophis III.**, reporting that he has defeated the army of the Khatti, and announcing the despatch of a gift to the king consisting of horses and chariots, etc., and of a gift to his sister **Gilukhipa**,* a wife of Amenophis, of gold bracelets, earrings, a toilet bowl, and a measure of choice oil. [29,792.]

10. Letter from **Tushratta**, king of Mitanni, to **Amenophis III.**, king of Egypt, containing greetings to various members of the royal house, and informing him that, with the consent of the goddess Ishtar, he has sent a statue of her to Egypt. He hopes that the goddess will be held in great honour in Egypt, and that the statue may be sent back safely to Mitanni. (See the translation on p. 126.) [29,793.]

11. Letter from **Tushratta**, king of Mitanni, to **Tî**, the queen of Egypt, containing greetings to various members of the royal house of Egypt, and asking that certain presents may be sent from them to his wife Yuni, and stating that he is sending as a gift vessels filled with precious unguents. [29,794.]

12. Letter from **Rib-Adda**, governor of Byblos, to the king of Egypt, reporting the disaffection of certain people of Byblos, that Abd-Ashirta has captured the city of Shigata and has tried to undermine the loyalty of the people of Ammia; and entreating the king to send him help, for he will be shut up in Byblos "like a bird that is caught in a net." [29,795.]

13. Letter from **Rib-Adda**, governor of Byblos, to the king of Egypt, reporting that the ships of Ṣumuru and Bêrût and Sidon were blockading the coast of Amurru, and that his own ship was attacked and captured by the fleet of Yapa-Addi and Aziru. He repudiates the charges of disloyalty which have been brought against him. [29,796.]

14. Letter from **Rib-Adda**, governor of Byblos, to the king of Egypt, reporting that the cities of Ṣumuru and Bît-arkha have fallen into the hands of Yankhamu, and declaring that, unless the king sends help to the city, he and his people will abandon it and cease to be subjects of the king of Egypt. [29,797.]

15. Letter from **Rib-Adda**, governor of Byblos, to **Amanappa**, an official of the king of Egypt, asking for the despatch of troops, and reporting that Abd-Ashirta has incited the people of Ammia to rebel. [29,798.]

16. Letter from **Rib-Adda**, governor of Byblos, to the king of Egypt, reporting that Ammunira, governor of Bêrût, had refused

* *I.e.*, the Egyptian  KIRGIPA, or KILGIPA.

to help him, and that he is still faithful to the king, and in urgent need of help. [29,799.]

17. Letter from **Rib-Adda**, governor of Byblos, to the king of Egypt, reporting that Abd-Ashirta has captured Bêrût, and that in a very short time the city of Byblos will be besieged by him. [29,800.]

18. Letter from **Rib-Adda**, governor of Byblos, to the king of Egypt, reporting that the city of Ṣumuru has been surrendered by Khaib, its governor, and that the Egyptian resident official has been killed; that the rebel Aziru is plotting the downfall of Byblos, and that, unless soldiers are sent to protect this city and Kumidi, they will certainly fall. [29,801.]

19. Letter from **Rib-Adda**, governor of Byblos, to the king of Egypt, reporting that Aziru has defeated him, and has carried off all the oxen and corn which were in the city; that the soldiers have departed to other places where corn is to be had; and that Aziru and Abd-Ashirta, the rebels, are too strong for him to resist. [29,802.]

20. Letter from **Rib-Adda**, governor of Byblos, to the king of Egypt, complaining that Bikhura has employed certain nomads for deeds of violence within the territory of Byblos, and asking for the return of three of his enemies whom Bikhura has sent to Egypt. [29,803.]

21. Letter from **Rib-Adda**, governor of Byblos, to Amanappa, an official of the king of Egypt, reporting that the enemy's attack is becoming fiercer; that provisions have been scarce for three years past; and concluding with the request that troops may be sent. [29,804.]

22. Letter from **Rib-Adda**, governor of Byblos, to Amanappa, an official of the king of Egypt, complaining that the carrying out of his instructions had been attended with disastrous results. [29,805.]

23. Letter from **Rib-Adda**, governor of Byblos, to Amanappa, an official of the king of Egypt, reporting that the city of Ambi has rebelled against him, and that he cannot fight successfully and is stricken with fear. [29,806.]

24. Letter from **Rib-Adda**, governor of Byblos, to the king of Egypt, reporting that the city of Ṣumuru has been captured by the enemy; that Biwari, the Egyptian official, has been slain, and that Pakhamnata, the Egyptian general, did not listen to his advice. He entreats the king to send troops, and not to be deterred by reports of the scarcity of corn, which can be procured from all the cities. [29,807.]

25. Letter from **Rib-Adda**, governor of Byblos, to the king of Egypt, asking for troops to defend the city. [29,808.]

26. Letter from **Ammunira**, governor of Bêrût, to the king of Egypt, acknowledging the receipt of the king's despatch, and

declaring that he is ready to send soldiers and chariots and horses to join the king's army. [29,809.]

27. Letter from **Ammunira**, governor of Bêrût, to the king of Egypt, acknowledging the receipt of the king's despatch, and declaring that he is guarding Bêrût until the arrival of the king's troops. He reports that Rib-Adda is with him, but that Rib-Adda's brother has delivered over the former's sons to the enemy. [29,810.]

28. Letter from **Abi-milki**, governor of Tyre, to the king of Egypt, reporting that Zimrida had captured the city of Uzu, situated on the mainland opposite Tyre, and had cut off his supplies of wood and water; that, in league with Aziru and the people of Arvad, he had attacked Tyre, but had been defeated; and that the city of Ṣumuru had fallen. Abi-milki states that since the enemy has attacked him he has had no water and no wood, and he prays that the king will take heed for him and his city. [29,811.]

29. Letter from **Abi-milki**, governor of Tyre, to the king of Egypt, making elaborate protestations of loyalty, and stating that he is guarding Tyre until the strong hand of the king shall bring him water to drink, and wood to make fires wherewith to warm himself. [29,812.]

30. Letter from **Abi-milki**, governor of Tyre, to the king of Egypt, stating that he is awaiting an answer with regard to the necessity of his journeying to Egypt to have an audience of the king; he also reports that the king of Danuna is dead; that one half of the city Ugarit has been destroyed by fire; and that the soldiers of Khatti have departed; he states that he is without wood and water and demands help to defend the city against Zimrida, the governor of Sidon and Lachish. [29,813.]

31. Letter of **Abi-milki**, governor of Tyre, to the king of Egypt, reporting that his city is without grain and water, and giving news of naval operations. [29,814.]

32. Letter from **Zitatna**, governor of the city of Akko, conveying salutations to the king of Egypt. [29,815.]

33. Letter from **Abd-Ashtarti**, the governor of the country of Amurru, to the king of Egypt, expressing profound loyalty to the king, and asking for the help of an Egyptian general. He acknowledges the receipt of the king's despatch, and in accordance with his wishes, sends him ten women. [29,816.]

34. Letter from **Abd-Asht[ar]ti** to the king of Egypt, acknowledging the receipt of the king's despatch, and expressing his intention of carrying out the orders it contains. [29,817.]

35. Letter from **Aziru**, the governor of the land of Amurru, the son of Abd-Ashirta, to the king of Egypt, explaining that he was absent from his city when Khani the royal messenger arrived, and stating that, as soon as he had any knowledge of the coming of the royal envoy, he started after him but did not overtake him;

meanwhile, during his stay, he had been well looked after, and supplied with cattle, sheep, and birds; and, when Khani was returning to Egypt, he was furnished with horses and mules for his journey. Aziru further reports that one, Khatib, has plundered all the gold and silver which the king had sent him, and has also carried off one half of the goods that were in his charge; finally he makes excuses for having received the envoy of the king of Khatti, who had rebelled. [29,818.]

36. Letter from **Akizzi**, governor of the city of Katna, to Amenophis III., king of Egypt about B.C. 1450, reporting that the rebel Aziru has carried away into captivity certain people of the city of Katna; that the king of Khatti has rebelled and wasted with fire the cities under the protection of Egypt, and that he has also seized the gods of Egypt and carried away the statue of the Sun-god from the city of Katna. Akizzi calls to mind their common worship of the Sun, and concludes by begging the king to send him enough gold to redeem the captured inhabitants of Katna, and to embellish the image of the Sun-god if he succeeds in recovering it from the king of Khatti; he also asks for soldiers to protect the king's interests in the country. [29,819.]

37. Letter from **Akizzi**, governor of the city of Katna, to Amenophis III., king of Egypt about B.C. 1450, reporting that Teuwatti, governor of Lapana, and Arzawia, governor of the city of Rukhizi, have entered into a league with Aitugama, and have wasted the countries of Ubi (Hobah). He refers to a dispute between himself and the king of Khatti, and begs the king to send troops to help him. [29,820.]

38. Letter from **Shubandi**, the governor of a city, to the king of Egypt, reporting that he has received the royal commands and is diligently guarding the city under his charge. [29,821.]

39. Letter from **Shubandi**, the governor of a city, to the king of Egypt, reporting that he has received the royal commands and is diligently guarding the city under his charge. [29,822.]

40. Letter from **Shubandi**, the governor of a city, to the king of Egypt, reporting that owing to his illness he has been obliged to depute the carrying out of the king's orders to an official who was with him, whom he has now sent to attend upon the king. [29,823.]

41. Letter to the king of Egypt from the inhabitants of **Tunip**, a city which lay south of Aleppo and near Damascus, on the borders of Mesopotamia. After greetings to the king, the writers refer to their ancient allegiance to him, and remind him that the gods of their city are the same as those of Egypt. They report that they have sent twenty letters to the king, but fear that a number of them must have been intercepted by Aziru the rebel in the country of Khatat. They are afraid that Aziru will come and destroy them and their city, as he destroyed Nî and its inhabitants. They therefore beg the king to send them help. [29,824.]

42. Letter from the people of the city of **Irkata** to the king of Egypt, reporting that they are protecting the city for him, and protesting their loyalty in spite of the machinations of their enemies. They beg the king to send them a gift in order that their enemies "may see it and bite the dust." [29,825.]

43. Letter from **Namiawiza**, governor of the city of Kumidi, to the king of Egypt, reporting that the rebels have captured a city and carried off the horses and chariots therein. The rebel Biridashwi has made a league with Buzruna and the governor of Khalunni, and stirred up rebellion in Yinuamma, and carried off chariots from the city of Ashtarti and given them to the rebels. Itakkama has wasted the country of Gizza, and Arzawia has ravaged the country of Abitu; having been attacked by the latter, the writer of this letter fled to Damascus and declared himself the servant of the king of Egypt. [29,826.]

44. Portion of a letter from an unknown writer to the king of Egypt, reporting that the ships which Khayâ had promised to send have not arrived, and that they have been prevented from coming through the hostility of the rebel Abd-Ashirta. [29,827.]

45. Letter from **Rabimur**, governor of the city of Gebal (Byblos), to the king of Egypt, reporting that Aziru, the rebel, had killed the king of Ammia, and the king of Ardata, and the king of Nî, and asking for reinforcements to be sent to Gebal. [29,828.]

46. Letter from the governor of the city of **Khazi** to the king of Egypt, reporting that the people of Kinza have made a league with the Khatti and have attacked certain cities under the rule of the king of Egypt in the country of Amki. [29,829.]

47. Letter from **Abd-Tirshi**, governor of the city of Khaṣur [Hazor], to the king of Egypt, reporting his intention to guard the king's cities diligently. [29,830.]

48. Letter from **Abd-Tirshi**, governor of the city of Khaṣur [Hazor], to the king of Egypt, reporting his own fidelity and asking for instructions concerning measures to be taken for the protection of the city. [29,831.]

49. Letter from **Yapakhi**, governor of the city of Gezer, to the king of Egypt, acknowledging the receipt of royal commands, and asking for measures to be taken for the protection of the city. (See the translation on p. 127.) [29,832.]

50. Letter from **Yapakhi**, governor of the city of Gezer, to the king of Egypt, reporting that his brother has revolted and joined his forces to those of the enemy, and asking for instructions. [29,833.]

51. Letter from **Yapakhi**, governor of the city of Gezer, to the king of Egypt, informing him that he has suffered from neighbouring enemies, and acknowledging the receipt of a royal despatch. [29,834.]

52. Letter from **Widia**, governor of the city of Askelon, to the king of Egypt, informing him that he has sent meat and drink, etc., for the troops. [29,835.]

53. Letter from **Widia**, governor of the city of Askelon, to the king of Egypt, informing him that he is guarding the city vigilantly. [29,836.]

54. Letter from **Widia**, governor of the city of Askelon, to the king of Egypt, informing him that he has supplied the Egyptian troops with meat, drink, etc. [29,837.]

55. Letter from **Pu-Adda**, governor of Urza, to the king of Egypt, assuring him of his fidelity; as a proof of his devotion he sends to the king an extract from a letter which he had written to the governor of a neighbouring city, warning him not to help certain men who were enemies of the king. [29,838.]

56. Letter from **Pu-Adda**, governor of the city of Urza, to the king of Egypt, reporting that he will carry out the instructions of the Egyptian governor Rianapa. [29,839.]

57. Letter from **Yabitiri**, governor of **Gaza** and **Joppa**, to the king of Egypt, assuring him of his loyalty and recalling the fact that he spent his youth at the Egyptian court. He is now faithfully guarding Gaza and Joppa. [29,840.]

58. Letter addressed to the kings of Canaan by one of the kings of Western Asia claiming protection for his messenger Akia and a safe-conduct as far as the city of Sukhli in Egypt. The letter is a **passport** which Akia carried with him on the road. [29,841.]

59. Letter from **Yashdata**, reporting that the goods which were consigned to his keeping have been destroyed by enemies; that his cattle have been carried off; and that he is with Biridiwi of Megiddo. [29,842.]

60. Letter from **Baiawi** to the king of Egypt, reporting that if Yankhamu fails to come the enemy will seize all the country. On the obverse are traces of an Egyptian seal-impression. [29,843.]

61. Letter from the governor **Labaya** to the king of Egypt, reporting that the soldiers who were sent to help him have behaved as if they were enemies, and he defends himself from slanders that have been repeated to the king. [29,844.]

62. Letter from **Milkili** to the king of Egypt, reporting that Yankhamu, a high Egyptian official, has robbed him of a considerable sum of money and threatens to slay his wife and children; he asks the king to send chariots to bring them safely to Egypt. [29,845.]

63. Letter from **Milkili** to the king of Egypt, acknowledging the receipt of a despatch, and asking that troops may be sent to guard the town. [29,846.]

64. Letter from **Mut-Ba'alu** to Yankhamu, a high Egyptian official, reporting that the king of the city of Bikhishi has fled, and that the cities of Udumu, Aduri, Araru, Mishtu, Magdalim, etc., have been captured. [29,847.]

65. Letter from **Shibti-Ba'alu,** an officer, to the king of Egypt, in answer to inquiries concerning the fidelity of the Egyptian official, Yankhamu, stating that he is a faithful servant of the king, and is the dust of the king's feet. [29,848.]

66. Letter from the governor **Shum-Ba'alu** to the king of Egypt, acknowledging the receipt of a despatch, and justifying himself for not supplying grain for the king. [29,849.]

67. Letter from the governor **Shuwardata** to the king of Egypt, repeating his expressions of loyalty, and announcing the despatch of certain gifts. [29,850.]

68. Letter from the governor **Shuwardata** to the king of Egypt, reporting that his city is defenceless; he entreats the king to send a strong body of troops to rescue him. [29,851.]

69. Letter from the governor **Shuwardata** to the king of Egypt, reporting that he will carry out the king's orders with diligence. [29,852.]

70. Letter from **Tagi**, the father-in-law of Milkili, to the king of Egypt, assuring him of his fidelity, and stating that he is endeavouring to forward his caravans to the king. [29,853.]

71. Letter from an officer to the king of Egypt, reporting that the rebel Biya had captured those whom he had sent to Joppa to defend the city. [29,854.]

72. Letter from an official to the king of Egypt, excusing himself for the escape of a prisoner and accusing Surata of having accepted money for his ransom. [29,855.]

73. Letter from the governor of a city to the king of Egypt, reporting that an insurrection has broken out in the cities in his territory, and that his city is attacked by day and by night. [29,856.]

74. Letter from **Dagan-takala** to the king of Egypt, entreating him to deliver him out of the hands of his foes. [29,857.]

75. Letter from **Dashru** to the king of Egypt, reporting the receipt of the king's despatch. [29,858.]

76. Letter from **Zidriyara** to the king of Egypt, reporting that he has received the king's despatch, and that he has carried out the orders contained therein with diligence. [29,859.]

77. Letter from **Shatiya**, the governor of a city, to the king of Egypt, reporting that he is diligently guarding the city, and that he has sent his daughter to join the king's household. [29,860.]

78. Letter from an officer of the city of **Gubbu** to the king of Egypt, reporting that he has despatched his soldiers to join the king's army and to march with it wherever it may go. [29,861.]

79. An appeal from an unknown person to a high official, asking that the accusation brought against him may be referred to the king of Egypt, whose decision he will accept as final. [29,862.]

80. Letter from an officer in Western Asia to the king of Egypt, reporting that in consequence of the inaction of the

Egyptian troops, the whole country has become disaffected, and asking that other troops be sent to him. [29,863.]

81. Letter from an officer in Western Asia to the king of Egypt, acknowledging the receipt of instructions and announcing that he will carry them out. [29,864.]

82. Letter from **Tushratta**, king of Mitanni, to **Amenophis IV.**, king of Egypt. Tushratta sends greetings to the Queen-Mother **Tî**, and to **Tatumkhipa**, his daughter, who is the royal consort. He complains of the detention in Egypt of his envoys, who should have returned with messages (and have brought presents) in answer to those which he has sent. He appeals to the Egyptian king to continue his father's policy of friendship towards Mitanni, recommending him to ask the advice of his mother Tî, who has knowledge of these matters. [37,645.]

83. Letter from **Addu-daian** to the king of Egypt, acknowledging the receipt of the king's orders to keep watch and ward over his chief and over the city of his lord the king, and reporting that the city of Tumurka has revolted and that trouble has occurred in other places. He writes: "I look here and I look "there, and there is no light; but I look towards my lord the king, "and behold there is light. And though bricks may be shaken "from the wall in which they are set, yet will I never be shaken "from beneath the feet of my lord the king." [37,647.]

84. Letter from **Rib-Adda** to **Amanappa**, begging that he will come to his aid and deliver him from Abd-Ashirta without delay. Rib-Adda declares that, if the help is not forthcoming, he must evacuate his city to save his life. [37,648.]

85. Letter from **Yama** to the king, assuring him of his fidelity. He suggests that, if any doubt should arise in the king's mind concerning his good faith, the king should send his officer and enquire in the cities under his charge whether they be well guarded or not. [37,646.]

86. Cast of a letter, written by a governor or official to a high military officer, giving him news concerning the intentions of Shibti-Ba'alu and Zimrida. This letter was found at **Lachish**, and is of the same period as those from Tall al-'Amârnah. [93,087.]

87. Mythological text relating how the god **Nergal** married **Ereshkigal**, the goddess of the Lower World. Having, at the invitation of the gods, sent Namtar her messenger to heaven, she was angered at Nergal's treatment of him, and sent back her messenger with the demand that he should bring Nergal to her that she might slay him. Nergal thereupon forced his way through the fourteen gates of the Lower World into the presence of Ereshkigal, whom he seized by the hair with the intention of beheading her. At her earnest entreaty, however, he dropped his hand and spared her life, consenting to become her husband and to rule conjointly with her over the Lower World. [29,865.]

88. Parts of a mould or covering of a tablet. [24,631.]

Table-Case G.—In the upper portion of this case are exhibited records of the great **building operations** carried on in Babylon and other cities by kings of the last Babylonian Empire. The earliest is the cone of **Nabopolassar**, in which he recounts the restoration of the temple of Merodach at Babylon. The latest is the cylinder of **Antiochus Soter**, recording the restoration of the ancient temples of Babylon and Borsippa (see pp. 36, 145 and **Plates XXXVIII** and **XL**). In the lower portion of the case is arranged a comprehensive selection of **legal and commercial tablets**, among which are included a number of interesting documents relating to temple-revenues, etc. These are arranged in chronological order, and the period covered by them extends from the reign of **Esarhaddon** to the **Seleucid and Arsacid eras**, *i.e.*, from B.C. 677 to B.C. 94. Many of the tablets are known as "**Egibi tablets**" from the fact that they record business transactions carried out by members of the great mercantile house, or family, founded at Babylon by the wealthy merchant named **Egibi**, or Sin-muballiṭ. Among the most active members of the family were Nabû-akhê-iddina, his son Itti-Marduk-balâṭu, and his grandson Marduk-naṣir-aplu.



Example of a one-maneh weight of Nebuchadnezzar II., king of Babylon. [Table-Case G, 7; 91,005.]

1. Baked clay **cone of Nabopolassar**, king of Babylon from B.C. 625 to B.C. 604, inscribed with a text recording the restoration of the temple of Marduk at Babylon. [91,090.]

2. Earthen **core** from the inside of the above cone. [91,089.]

3, 4. Two baked solid clay **cones of Nabopolassar**, recording the rectification of the course of the Euphrates, which had left its

channel through the town of Sippar. The king restored it to its former bed, the sides of which he lined with brick and bitumen. [91,104, 91,105.]

5. Baked clay **cylinder of Nabopolassar**, recording the repair of E-edina, a temple in Sippar dedicated to the consort of Shamash, the Sun-god. [91,108.]

6. Small baked clay cylinder of **Nabopolassar**, recording his building of Imgur-Bel, one of the great fortified walls which surrounded Babylon. [26,263.]

7. One-maneh weight, with an inscription in the Babylonian character, stating that it is an exact copy of a weight made by **Nebuchadnezzar II.**, king of Babylon from B.C. 604 to B.C. 561, after the standard fixed by **Dungi**, king of Ur about B.C. 2250. The text states that this weight was in the private possession of Marduk-shar-ilâni. Presented by the late Rev. Greville J. Chester, B.A., 1892. [91,005.]

A series of **barrel-shaped cylinders** inscribed with a record of the building operations of **Nebuchadnezzar II.** in Babylon and other great cities of his empire. These documents, together with the famous East India House Inscription, a cast of which is exhibited in Wall-Case **32**, supply abundant details of the building of temples, the restoration of shrines, and the repairing and reconstruction of the great walls of the city of Babylon, but they contain nothing but the most vague and general references to the wars and conquests undertaken by this king during his reign. The texts set out at great length the piety of the king, and several paragraphs in each are devoted to a description of the honour in which he held the great gods. The principal **building inscriptions** of Nebuchadnezzar, examples of which are here exhibited, may be thus summarized:—

8. A general account of the king's building activities, having particular reference to his works in Borsippa (the modern Birs-i-Nimrûd), and in **E-zida**, the temple of Nabû in that town. The repair of certain shrines therein was undertaken, and the temple was adorned with colossal bulls, cast in silver, which stood in the gateways, and with a silver overlay for the "chamber of destinies." The town-walls and quays as well as various minor temples of Borsippa were completed or repaired at the same time, and the gods were ceremonially inducted into their respective shrines. In Babylon itself Nebuchadnezzar restored **E-sagila**, the temple of Merodach, and its Tower (see p. 92), called **E-temen-anki**. The whole city was then fortified by the two great surrounding walls called **Imgur-Bel** and **Nimitti-Bel**, and by an elaborate sytem of canals and quays. Sacred boats were made for the festival journeys of the gods over the Euphrates, and the work at

Babylon was completed by the repair of certain minor sanctuaries. North-east of Babylon, the king dug a moat round the town of Kûthâh, and restored E-meslam, the temple of the god Nergal in that place; he also bestowed the same pious care upon the temples of other towns in his dominions. The inscription ends with an account of the approval with which the gods regarded Nebuchadnezzar's work, and with a prayer to Nabû for grace and prosperity. [85,975.]

9. An inscription devoted chiefly to relating the restoration of **E-kharsag-ella**, the temple of the goddess **Ninkarrak**, in the middle of Babylon, but containing also an account of the inner walls, particularly the great wall on the eastern side of the city, the digging of a canal westwards, and the completion of quays begun by Nabopolassar. Further mention is made of works upon the tower and various shrines in E-sagila, and upon smaller temples in Babylon, as well as in certain other cities, including Borsippa, Dilbat, Sippar, Erech, Ur and Larsa. The concluding prayer for long life, posterity, and victory is addressed to the goddess Ninkarrak. [91,137.]

10–12. Cylinders containing an inscription identical with the preceding, except for the concluding paragraphs which refer to the king's restoration of an ancient temple to the god **Lugal-Marada**, in the city of Marad, on the Euphrates. This temple had not been repaired since the days of Narâm-Sin, an early king of Agade. A prayer addressed to Lugal-Marada closes the inscription. [91,131, 104,737, 104,852.]

13. Description of a great wall which Nebuchadnezzar built to the east of Babylon, "that the enemy and destroyer might not draw near unto it." The wall was thrown up with earth from a deep moat in front of it, and coated with a thick layer of bricks set in bitumen. In this wall the king made gates, with cedar-wood doors overlaid with bronze, and in front of it he covered the bed of the moat with bricks laid in bitumen. An iron sluice was then constructed to prevent an enemy from draining the moat. In the concluding prayer to Merodach, the king begs for victory over his enemies. [33,074.]

14–16. Account of the restoration of **E-barra**, the Sun-god temple in the city of Larsa. This edifice had fallen into such ruin that it was now a shapeless heap of sand, in which even the outlines of the temple could no longer be traced. But Merodach sent a miraculous storm of wind, which blew away the accumulated sands, and the foundations of the temple became visible again. Upon these Nebuchadnezzar rebuilt the structure, which he commends to the Sun-god in a final prayer. [91,118, 91,120, 91,129.]

17–19. Summary of certain works of repair and decoration undertaken by Nebuchadnezzar in E-sagila and E-zida, the temples of Merodach and Nabû, and upon the **Tower of Babylon.** The

inscription is chiefly concerned, however, with the rebuilding of the tower of Borsippa. Nebuchadnezzar tells us that a king of olden time had built this famous Tower to a height of forty-two cubits, but that the upper portion of it had never been finished, and that heavy rains and storms had broken down the walls and had stripped off their facings, and that the inner chambers were in ruins. This temple was rebuilt by Nebuchadnezzar in Seven Stages, each of which was faced with glazed tiles of a different colour (see Wall-Case 36), and it was called **E-ur-imin-an-ki**, *i.e.*, "The Temple of the Seven Rulers of the Heavens and the Earth."

[91,121–23.]

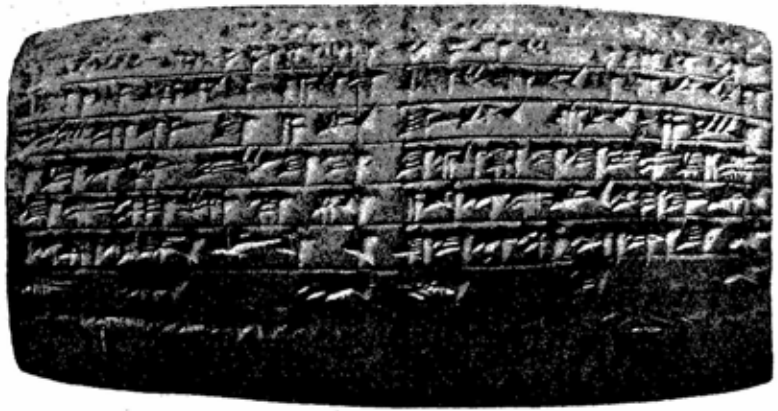
20, 21. Rebuilding of E-barra, a temple of Shamash, the Sun-god, in the city of Sippar. This temple had fallen into complete ruin, and Shamash had not commanded any former king to rebuild it. In answer, however, to the prayers of Nebuchadnezzar, the gods Shamash, Rammân, and Merodach granted him favourable omens, whereupon he proceeded to the work of restoration, in recompense for which he beseeches the god for grace and victory.

[91,091, 91,099.]

22. A long inscription, relating in a concise manner numerous works carried out by Nebuchadnezzar. These correspond, in the main, with those enumerated in the foregoing text, 91,137, but in the present case the work especially commemorated is the repair of **E-ulla**, a temple in Sippar, dedicated to the goddess Ninkarrak. The king rebuilt her ancient temple, which had fallen into utter ruin, and re-endowed it with offerings, which were to be made to the goddess continually. [91,114.]

23. Text devoted mainly to a description of the palace of Nebuchadnezzar in Babylon. Beginning with praise of Merodach and Nabû for the victories which he had won on every hand, the king relates shortly his works upon the temples and towers of Babylon and Borsippa, and passes on to describe the condition of the palace which Nabopolassar had built. It had been so much damaged by a flood that Nebuchadnezzar decided to demolish and rebuild it, but it proved too small for his needs; he therefore chose a new site, not interfering with the existing streets and canals of Babylon, and built upon it a new wing, which he joined to the former palace, and decorated the whole with great magnificence. Other operations commemorated are the building of a great wall of defence to the east of Babylon, and of another strongly fortified palace to protect the city on the north side. [91,142.]

24. A long and detailed description, comprising all the most important works of Nebuchadnezzar, is found in ten columns upon a stone, generally known as the East India House Inscription, a cast of which is exhibited in Wall-Case 32. The fragment of a clay cylinder exhibited here contains extracts from the longer text, namely, a recital of the king's completion and adornment of the



Baked clay cylinder of Nabonidus, king of Babylon from B.C. 555 to 538, inscribed with a prayer on behalf of Belshazzar, his son.

[Babylonian Room, Table-Case G, 64; 91,125.]

(See p. 141.)

temples of Merodach and Nabû, and of the towers at Babylon and Borsippa, the building of a great wall and moat to the east of the city, and of the wall of Borsippa, the demolition and subsequent enlargement of the palace which Nabopolassar had begun. All of these, and various other operations, are recounted at length in the stone inscription. [90,908.]

25–29. Account of Nebuchadnezzar's rebuilding of a temple called E-ulla, in the city of Sippar, dedicated to the goddess Ninkarrak (see above, 91,114). Mention is also made of his work upon E-barra, the Sun-god's temple in the same place. [91,100–3, 91,116.]

30–44. A short record of the rebuilding of E-barra, the temple of Shamash, the Sun-god, in Sippar (see above, 91,091, 91,099). Most of the inscription consists of a long prayer to the god, desiring long life, posterity, and victory over all enemies. [26,202, 26,203, 77,741, 91,092–98, 91,106, 91,111, 91,113, 91,138, 95,481.]

45–53. A short inscription commemorating the repair of E-makh, the temple of the mother-goddess, in the middle of Babylon. [12,042, 33,097, 46,535–6, 79,457, 90,986, 91,133–4, 91,136.]

54–56. Building of a great fortified wall to the east of Babylon. The king dug a moat down to the water-level and, finding that Nabopolassar's wall was not sufficiently strong, he raised up another, which he faced with bricks set in bitumen, and united it with the older work. [32,935, 32,936, 33,088.]

57, 58. Repair of **E-igi-kalama**, the temple of the god **Lugal-Marada**, in the city of Marad, on the Euphrates, near Nippur. [40,075, 91,132.]

59, 60. A short description of Nebuchadnezzar's clearing of a canal on the east of Babylon, called **Libil-khegalla**, *i.e.*, "may it bring abundance." The obstructing earth and reeds were removed, and the canal was led from the Euphrates along beside **Ai-ibur-shabu**, the processional street, which the king caused to cross the canal by a bridge. [91,119, 91,141.]

61. Building of a fort between the Euphrates and the Ishtar Gate, to protect the northern side of the city. [91,135.]

62. Baked clay cylinder of **Neriglissar**, king of Babylon, about B.C. 559–556, inscribed with an account of his building operations in Babylon. [90,913.]

63. Baked clay cylinder of **Neriglissar**, recording his repair of the northern side of the wall which surrounded E-sagila, the temple of Merodach in Babylon. In the new building, dormitories were provided for the priests who ministered in the temple. Presented by L. A. Lawrence, Esq., 1915. [113,233.]

64–67. Four cylinders which were found at the corners of the temple of the Moon-god at Muḳayyar. They are inscribed with the account of the rebuilding by **Nabonidus** of the temple of the Moon-god in Ur [Muḳayyar] on the site of the older temple

which was founded by the ancient Babylonian kings Ur-Engur and Dungi, his son, about B.C. 2250. The text concludes with **a prayer** to the Moon-god on behalf of Nabonidus and of his eldest son Bêl-shar-uṣur [**Belshazzar**], which reads as follows:—

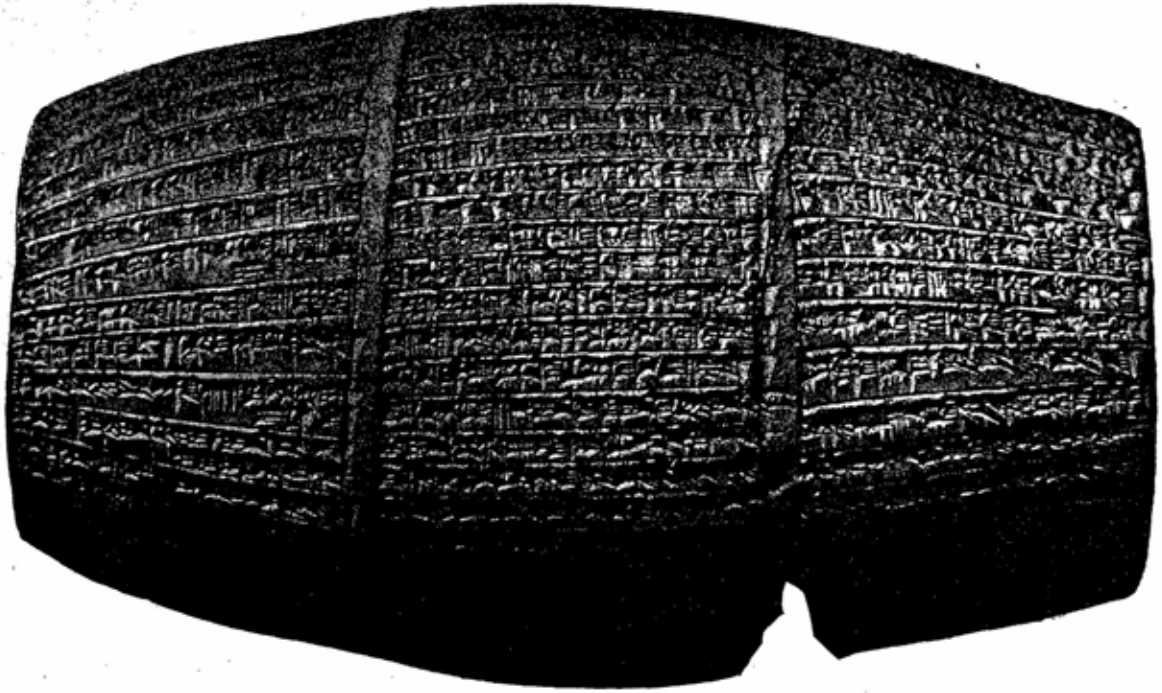
"O Sin (*i.e.*, the Moon-god), thou Lord of the gods, thou king of "the gods of Heaven and of earth, and of the gods of the gods, "who dwellest in Heaven, when thou enterest with joy into this "temple may the good fortune of the temples E-sagil, E-zida, "and E-gish-shir-gal, the temples of thine exalted godhead, be "established at thy word. And set thou the fear of thine exalted "godhead in the hearts of my people, that they sin not against "thine exalted godhead, and let them stand fast like the heavens. "And as for me, Nabonidus, the king of Babylon, protect thou me "from sinning against thine exalted godhead, and grant thou me "graciously a long life; and in the heart of Belshazzar, my first-"born son, the offspring of my loins, set the fear of thine exalted "godhead, so that he may commit no sin and that he may be satis-"fied with the fulness of life!" (See Plate **XXXVIII.**)

[91,125–91,128.]

68–73. Baked clay cylinders of **Nabonidus**, king of Babylon from B.C. 555 to B.C. 538, inscribed with a record of his building operations. [42,267, 42,269, 91,087, 91,088, 91,110, 91,140.]

74, 75. Baked clay cylinder of **Nabonidus**, king of Babylon, B.C. 555–538, inscribed with an account of his building operations. He records the restoration of the temple of Shamash at Larsa, which had been wrecked in the reign of Nebuchadnezzar II., and describes the discovery of the monuments of Burnaburiash, king of Babylon about B.C. 1425, and of Khammurabi, king of Babylon about B.C. 1950. At Agade, an ancient city of Northern Babylonia, he found in the foundations of the temple of E-ulmash an inscription of Sargon (see above, p. 4) and Narâm-Sin, his great-grandson, which had been sought for in vain by Kurigalzu, king of Babylon about B.C. 1400; by Esarhaddon, king of Assyria B.C. 681–669; and by Nebuchadnezzar II., king of Babylon B.C. 604–561. Nabonidus also refers to the discovery of a foundation-stone which Shagaraktishuriash, a former king of Babylon, had placed in the temple of E-ulmash, in Sippar of Anunitum. [91,124, 91,143.]

76. Baked clay cylinder of **Nabonidus**, inscribed with an account of his building operations and of the chief events of his reign. In the text the king describes himself as "the great king, "the mighty king, the king of the world, the king of Babylon, the "king of the four quarters (of heaven and earth), the patron of E-sagil "and E-zida," and he states that before his birth the gods Sin and Nergal had assigned to him a royal destiny. The text goes on to say that the god Sin in times past was wroth with his people, and that he brought the Scythians into the city of Harran, where they destroyed the temple called E-khul-khul. In the beginning of his



Baked clay cylinder of Nabonidus, king of Babylon from B.C. 555 to 538, in which mention is made of Narâm-Sin, the great-grandson of Sargon I., who is stated to have reigned about B.C. 3750.
[Babylonian Room, Table-Case G, 76; 91,109.]

(See p. 142 f.)

PLATE XXXIX.

reign Nabonidus had a dream in which "Marduk the great Lord, "and Sin, the Light of Heaven and Earth, stood one on each side of "me, and the god Marduk spake unto me, saying: 'O Nabonidus, "thou king of Babylon, with the horses of thy chariot bring thou "bricks, and build the shrine of E-khul-khul, and make thou Sin, "the great Lord, to dwell in his habitation.' And I said unto "Marduk, the Lord of the gods, 'The **Scythian** hath possession of "the temple, which thou commandest me to build, and his strength "is mighty.' Then Marduk spake unto me, saying: 'The "Scythian of whom thou speakest, himself, and his land, and the "kings who are his allies, have come to an end.'" And in accordance with the words of the god, **Cyrus**, king of Anzan, attacked the hordes of the Scythians and captured their king **Astyages**, and carried him captive to his own land. As a thank-offering for his deliverance from the Scythians, Nabonidus rebuilt the temple of Sin, the Moon-god. He also describes how he rebuilt the temple of the Sun-god at Sippar, which had been restored by Nebuchadnezzar II. forty-five years before, and in the course of the work he found an inscription of Narâm-Sin, the great-grandson of Sargon, the original founder of the temple, which for 3200 years had not been seen. From this statement, the date of the reign of Narâm-Sin has been set at about B.C. 3750 (but see above, p. 5). Nabonidus also rebuilt the temple of the goddess Anunitum at Sippar, where he discovered the inscription of Shagaraktishuriash, who, according to the statement in the text, restored the temple 800 years before. The text concludes with a prayer to the goddess Anunitum. (**See Plate XXXIX.**) [91,109.]

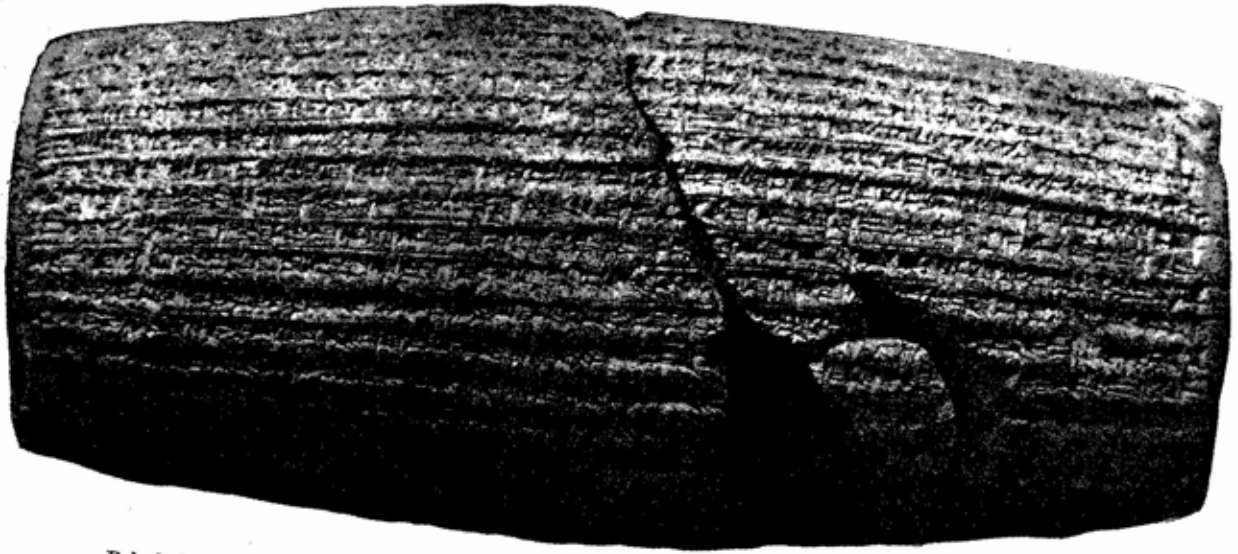
77. Broken clay cylinder of **Nabonidus**, containing transcripts of four separate stone monuments, set up in different cities. The first of these stood in Sippar and recorded the king's building of E-barra, the temple of the Sun-god, in that city, which had been first built by the early king, Sargon of Agade. The second, third, and fourth inscriptions were at Larsa, Agade, and Sippar of Anunitum respectively, and referred to the works undertaken by Nabonidus in the great temples of those cities (see p. 142). [104,738.]

78. Baked clay cylinder of **Nabonidus**, containing an account of various buildings, both religious and secular, erected by the king in the course of his reign. A long introductory section deals with his accession, under the favour and with the aid of all the gods, and his devotion towards the temples E-sagila and E-zida. Next is described the entire rebuilding of the Sun-temple, E-barra, at Sippar (see 76, 77). Nabonidus also repaired the walls of Kûthâh and Kish, two cities in Northern Babylonia. Each of these walls bore a Sumerian ceremonial name, signifying respectively "the great storm, the deluge," and "the wall whose splendour covereth the lands." The text goes on to describe the repair of a temple to the god **Urash**, in the city of Dilbat, and the rebuilding of a town

named **Ubassu**, between Babylon and Borsippa, where the goddess Nanâ was solemnly inducted into her shrine. Some account has been given above (see p. 141) of the rebuilding of the Moon-god's temple at Ur; this text adds further details, among which occurs the information that the king at this time consecrated his own daughter to the service of the Moon-god, changed her name to **Bêl-shalṭi-Nannar** (*i.e.*, "Nannar is lord of victory"), and caused her to dwell in the official residence as high priestess of the god. The inscription closes with an account of the restoration of **E-igi-kalama**, the temple of the god **Lugal-Marada** (see p. 141). In this temple there stood an ancient war-chariot of the god, which had fallen into decay; Nabonidus rebuilt this chariot, and adorned it with the greatest magnificence. Finally, Lugal-Marada is besought, in a long prayer, to bestow life and prosperity upon the royal builder. [108,981.]

79. Basalt weight for two-thirds of a maneh and one shekel; the trilingual inscription, in Persian, Susian, and Babylonian, records the name of **Darius, the son of Hystaspes**, the Akhaemenian, who reigned from about B.C. 520 to B.C. 485. [91,117.]

80. Portion of a baked clay **cylinder of Cyrus**, king of Babylon, about B.C. 538–529, inscribed in the Babylonian character with an account of his **conquest of Babylon**, and of the chief events of his reign in that country. The following is a rendering of the most important part of the inscription, in which he says: "He "(*i.e.*, Marduk) sought out a righteous prince, a man after his own "heart, whom he might take by the hand; and he called his name "Cyrus, king of Anshan, and he proclaimed his name for sovereignty "over the whole world. The hordes of the land of Kutu he forced "into submission at his feet, and the men whom (the god) had "delivered into his hands he justly and righteously cared for. And "Marduk, the great Lord, the protector of his people, beheld his "good deeds and his righteous heart with joy. He commanded him "to go to Babylon, and he caused him to set out on the road to that 'city and like a friend and ally he marched by his side; and his "troops, with their weapons girt about them, marched with him, in "countless numbers like the waters of a flood. Without battle and "without fighting Marduk made him enter into his city of Babylon; "he spared Babylon tribulation, and Nabonidus, the king who feared "him not, he delivered into his hand." The text goes on to state that the inhabitants paid homage to him, and the peoples round about brought him tribute. With a view of centralising their worship, the former king Nabonidus had gathered together into Babylon the images of the gods from the local temples, but this act provoked Merodach to wrath, and the god decreed his destruction. After the occupation of the city by the Persians, Cyrus conciliated the Babylonians by restoring the images to their original shrines. (**See Plate XL.**) [90,920.]



Baked clay cylinder inscribed with an account of the capture of Babylon by Cyrus, king of Persia, B.C. 538.
[Babylonian Room, Table-Case G, 80; 90,920.]

(See p. 144.)

81. Baked clay cylinder of **Antiochus Soter**, king of Babylon about B.C. 280–260, inscribed in archaic Babylonian characters with an account of his restoration of the temples of E-sagila and E-zida in Babylon and Borsippa in the year B.C. 270. The text concludes with a prayer to the god Nebo on behalf of Antiochus, and of his son **Seleucus**, and of his wife **Stratonice**. [36,277.]

82. Very small baked clay cylinder, recording the restoration of a shrine dedicated to **Uṣur-amatsu**, a goddess of the city of Erech, by Bêl-ibni and Nabû-zêr-ushabshi. The inscription is dated in the fifth year of **Nabonassar**, king of Babylon, B.C. 747–734. [113,205.]

83. Part of a deed recording the sale of a piece of land in Babylon. Dated at Babylon. Fourth year of **Esarhaddon**, king of Babylon, B.C. 681–669. Presented by the Proprietors of the "Daily Telegraph." [92,712.]

A group of tablets inscribed during the reign of **Shamash-shum-ukîn**, the brother of Ashur-bani-pal, king of Assyria, who appointed him viceroy of Babylon, B.C. 668. His reign ended B.C. 648.

84. Deed recording a sale of certain land in Babylon by Kunâ to Ubaru for half a maneh of silver. Tenth year of Shamash-shum-ukîn. [33,537.] **85.** Legal decision in a suit brought by Sha-Nabû-shû against Munnabitti concerning the ownership of certain land. Dated at Babylon. Fourteenth year of Shamash-shum-ukîn. [92,999.]

A group of tablets inscribed during the reign of **Ashur-bani-pal**, king of Assyria, from B.C. 668 to B.C. 626. Ashur-pani-pal reigned over Babylon after deposing his brother, and was succeeded by **Kandalanu**.

86. Deed recording the sale of a house in the city of Erech by Ina-eshî-eṭir to Erishi for one maneh and fifteen shekels of silver. Dated at Erech. Twentieth year of Ashur-bani-pal. [92,706.] **87.** Part of a deed of barter. Seventh year of Kandalanu. [93,001.] **88.** Receipt for ten vessels of oil. Fourteenth year of Kandalanu. [93,006.] **89.** Deed recording the sale of four slaves for one maneh and one-third of a shekel of silver. Fifteenth year of Kandalanu. [92,997.] **90.** Receipt for fifty-seven and a half manehs of iron. Twentieth year of Kandalanu. [92,720.]

A group of tablets inscribed during the reign of **Sin-shar-ishkun**, king of Assyria, about B.C. 615.

91. Deed recording a loan by the treasury of the temple of the Sun-god in Sippar to Shamash-epush and others. Dated at Sippar. Second year of Sin-shar-ishkun. [92,718.] **92.** Deed recording a loan of half a maneh of silver by Nabû-zêr-ushabshi to the two sons of Shuma on the security of all their possessions, interest to be paid at the rate of twenty per cent. Dated at Erech. Seventh year of Sin-shar-ishkun. [93,000.]

A group of tablets inscribed during the reign of **Nabopolassar**, king of Babylon, from B.C. 625 to B.C. 604, father of Nebuchadnezzar II., commonly called the Great.

93. Deed recording the sale of certain land near Babylon. Seventh year of Nabopolassar. [92,996.] **94.** Extract from a deed, giving a list of the names of the witnesses and the date of the document. Tenth year of Nabopolassar. [92,728.] **95.** Deed recording a loan of silver by Iḳîsha-Marduk to Nabû-eṭir on the security of certain land; interest to be paid at the rate of eleven and two-thirds per cent. Fourteenth year of Nabopolassar. [30,335.] **96.** Deed recording a loan of one-third of a maneh and four shekels of silver by Marduk-zêr-ibni to Ibnâ; interest to be paid at the rate of twenty per cent. Sixteenth year of Nabopolassar. [30,311.]

An important series of commercial, legal, and other documents, in which are recorded transactions for every year of the reign of **Nebuchadnezzar II.**, king of Babylon from B.C. 604 to B.C. 561.

97. Deed recording the sale of a house in Babylon by Umaria to Itti-Marduk-balâṭu. Accession year of Nebuchadnezzar II. [31,508.] **98.** Tablet of accounts concerning dates received as revenue into the "Storehouse of the King" in the city of Sippar. First year of Nebuchadnezzar II. [92,786.] **99.** List of accounts concerning silver, grain, bitumen, etc., the property of the temple of the Sun-god, from the twenty-first year of Nabopolassar to the first year of Nebuchadnezzar II. First year of Nebuchadnezzar II. [92,742.] **100.** Deed recording a loan of fifteen and two-thirds manehs and nine shekels of silver by Nabû-naṣir-aplu to Nabû-ailu; interest to be paid at the rate of twenty per cent. First year of Nebuchadnezzar II. [30,489.] **101.** Deed recording a loan of dates. Second year of Nebuchadnezzar II. [32,916.] **102, 103.** Two copies of a deed recording a loan of thirteen shekels of silver by Kudurru to Bêl-ushezib; interest to be paid at the rate of twenty per cent. Third year of Nebuchadnezzar II. [31,141; 92,710.] **104, 105.** Two copies of a deed recording a loan of silver by Kudurru to Shulâ; interest to be paid at the rate of twenty per cent. Fourth year of Nebuchadnezzar II. [30,636; 92,711.] **106.** Deed recording a loan of one talent of silver by Marduk-zêr-ibni to Bêlishunu and Marduk-shapik-zêri. This loan is to be repaid within two months; at the expiration of this period ten per cent. interest will be charged. Fifth year of Nebuchadnezzar II. [92,788.] **107.** Deed recording a loan of one maneh of silver by Daianu-Marduk to Kudurru on the security of all his property; interest to be paid at the rate of thirteen and one-third per cent. Sixth year of Nebuchadnezzar II. [30,572.] **108.** Deed recording a loan of fifteen shekels of silver by Kudurru to Bu'iti; interest to be paid at the rate of twenty per cent. Seventh year of Nebuchadnezzar II. [30,429.] **109.** Deed recording

the sale of a male slave by Kiba' to Shulâ for one maneh and eight shekels of silver. Seventh year of Nebuchadnezzar II. [31,905.] **110.** Deed of partnership between Mushezib-Bêl and Kudurru; their joint capital amounted to four manehs of silver. Seventh year of Nebuchadnezzar II. [31,098.] **111, 112.** Two copies of a deed recording the sale of their son by Adi'-ilu and his wife to Shulâ. Eighth year of Nebuchadnezzar II. [31,007, 31,042.] **113.** Deed recording a loan of silver by Marduk-shapik-zêri to Ibnâ. Dated at Babylon. Eighth year of Nebuchadnezzar II. [30,677.] **114.** Deed recording the sale of a female slave and her baby by Shamash-uballiṭ and Ubartum to Kaṣir and Iddin-Marduk for nineteen shekels of silver. Eighth year of Nebuchadnezzar II. [32,919.] **115.** Deed recording a guarantee by Akkia for Nabû-uṣur and Nergal-shar-uṣur. If these men disappear, Akkia is to pay six manehs of silver. Ninth year of Nebuchadnezzar II. [31,191.] **116.** Deed of partnership between Nabû-akhe-ûkîn and Kudurru; their joint capital amounted to four shekels of silver. Tenth year of Nebuchadnezzar II. [30,321.] **117.** Receipt given by Shamash-mudammik to Ibnâ for certain pitch and bitumen. Tenth year of Nebuchadnezzar II. [92,789.] **118.** Deed recording a debt of four manehs of silver owed by Aplâ to his daughter Khammâ as part of her dowry. Aplâ makes all his possessions security for the debt. Eleventh year of Nebuchadnezzar II. [32,852.] **119.** Deed recording the sale of a male slave by Kudurru to Shulâ for five-sixths of a maneh and eight shekels of silver. Twelfth year of Nebuchadnezzar II. [31,819.] **120.** Marriage-contract between Dagil-ilâni and Latuba-shinni, the daughter of Khammâ. In return for his wife Dagil-ilâni gives his mother-in-law a male slave and one and a half manehs of silver. Thirteenth year of Nebuchadnezzar II. [30,571.] **121.** Deed concerning the payment of a price of a slave to Shulâ by Nabû-nipshari and another; if payment be not made within a given time, the slave is to be returned and payment made for his services. Fourteenth year of Nebuchadnezzar II. [31,140.] **122.** Deed recording an agreement between Nabû-salim and Arad-Bêl concerning the settlement of accounts. Fifteenth year of Nebuchadnezzar II. [30,940.] **123.** Deed recording a loan of silver by Shum-ukîn to Nabû-aplu-iddina; interest is to be paid at the rate of twenty per cent. Sixteenth year of Nebuchadnezzar II. [30,447.] **124.** List of the judges in an action brought by Shapik-zêri against Balâṭu to recover certain land which had belonged to his father. Seventeenth year of Nebuchadnezzar II. [41,395.] **125.** Deed recording an arrangement made between Shulâ and Khakhkhuru with regard to the possession of certain land. Eighteenth year of Nebuchadnezzar II. [41,394.] **126.** Deed recording a loan of grain. Nineteenth year of Nebuchadnezzar II. [31,031.] **127, 128.** Two copies of a deed recording the sale of a slave. Nineteenth year of Nebuchadnezzar II.

[31,865, 33,102.] **129.** Deed recording an agreement between Bêl-zêr-ibni and Shulâ concerning the settlement of accounts. Twentieth year of Nebuchadnezzar II. [31,135.] **130.** Deed recording a loan of one maneh of silver by Nabû-bani-akhi to Babia and Sha-Nanâ-shî. Twenty-first year of Nebuchadnezzar II. [92,707.] **131.** Part of a tablet of accounts. Twenty-second year of Nebuchadnezzar II. [92,992.] **132.** Deed recording the sale of certain land near Babylon. Twenty-second year of Nebuchadnezzar II. [33,907.] **133.** Receipt given by Nergal-ushezib for one maneh of silver. Twenty-third year of Nebuchadnezzar II. [92,993.] **134.** Deed recording the sale of an ox by Shamash-mudammiḳ, a priest of Agade, to the temple of the Sun-god at Sippar for thirteen shekels of silver. Twenty-fourth year of Nebuchadnezzar II. [92,745.] **135.** Tablet of accounts. Twenty-fifth year of Nebuchadnezzar II. [92,779.] **136.** Deed recording a loan of corn by Shullumu to Nabû-akhê-iddina. Twenty-fifth year of Nebuchadnezzar II. [30,404.] **137.** Tablet of accounts concerning the supply of dates for E-barra, the temple of the Sun-god in Sippar. Twenty-sixth year of Nebuchadnezzar II. [92,727.] **138.** Deed recording the sale of a house in Babylon by Marduk-tabik-zêri to Nabû-akhê-iddina. Twenty-sixth year of Nebuchadnezzar II. [32,870.] **139.** Deed recording the sale of a female slave by Nabû-mushetiḳ-urra and his wife to Nabû-akhê-iddina. Twenty-sixth year of Nebuchadnezzar II. [30,301.] **140.** Deed recording the sale of a female slave for one-third of a shekel of silver. Twenty-seventh year of Nebuchadnezzar II. [92,754.] **141.** Receipt given by Rîmût to Nabû-akhê-iddina for certain grain in part payment of a debt. Twenty-eighth year of Nebuchadnezzar II. [30,569.] **142.** Deed recording an agreement between Ubar and Ina-Esagil-shum-ibni, by which the former will pay twelve *sila* of corn daily in return for the services of a male slave. Twenty-eighth year of Nebuchadnezzar II. [30,342.] **143.** Guarantee given by Guzummu with regard to two slaves whom she had sold to Nabû-eṭir-napshâti. Twenty-ninth year of Nebuchadnezzar II. [31,004.] **144, 145.** Two copies of a deed recording the sale of a male slave by Bêl-ukîn to Bêl-uballiṭ for fifty-one shekels of silver. Twenty-ninth year of Nebuchadnezzar II. [30,598, 31,877.] **146.** Deed recording the gift of a female slave to Ramûa as her dowry by her mother. Twenty-ninth year of Nebuchadnezzar II. [30,329.] **147.** Tablet of accounts concerning oxen for the service of the gods. Thirtieth year of Nebuchadnezzar II. [92,781.] **148.** Deed recording the sale of a male slave for two-thirds of a maneh and two shekels of silver. Thirtieth year of Nebuchadnezzar II. [92,765.] **149.** Receipt given by Nabû-eṭir for certain silver which had been paid him by Nabû-akhê-iddina. Thirtieth year of Nebuchadnezzar II. [92,713.] **150.** Two copies of a receipt given by Rîmût to Nabû-akhê-iddina for certain grain in part payment of a debt. Thirtieth year of

Nebuchadnezzar II. [30,325, 41,591.] **151.** Tablet of accounts concerning the supply of dates for E-barra, the temple of the Sun-god in Sippar. Thirty-first year of Nebuchadnezzar II. [92,762.] **152.** Deed recording a loan of silver. Thirty-second year of Nebuchadnezzar II. [41,393.] **153.** Portion of a tablet of accounts. Thirty-second year of Nebuchadnezzar II. [92,784.] **154.** Receipt for one maneh of silver. Thirty-third year of Nebuchadnezzar II. [92,764.] **155.** Deed recording a loan of grain. Thirty-fourth year of Nebuchadnezzar II. [92,790.] **156.** Deed recording the sale of a date-plantation. Thirty-fifth year of Nebuchadnezzar II. [92,994.] **157.** Deed recording the gift of her property by Silim-Ishtar to her daughter Gula-ḳa'ishat. Thirty-fifth year of Nebuchadnezzar II. [33,070.] **158.** Receipt for four and a half shekels of silver paid as the hire of a boat for the carriage of wool. Thirty-sixth year of Nebuchadnezzar II. [92,758.] **159.** Deed of partnership between Nabû-akhê-iddina and Bêlishunu. Thirty-sixth year of Nebuchadnezzar II. [41,397.] **160.** Deed recording a loan of eleven empty wine-jars by Luṣu-ana-nûri to Nabû-akhê-iddina. The borrower undertakes to make good any that are broken or lost. Thirty-seventh year of Nebuchadnezzar II. [33,062.] **161.** Memorandum of the receipt of various quantities of bricks. Thirty-seventh year of Nebuchadnezzar II. [92,749.] **162.** Part of a deed recording the sale of a house. Thirty-seventh year of Nebuchadnezzar II. [32,653.] **163.** Deed recording the receipt of certain silver, corn, and dates, by Namirtum and her daughter from Shulâ her brother-in-law. The property had been left to Namirtum by her husband. Thirty-eighth year of Nebuchadnezzar II. [32,869.] **164.** Deed recording the sale of a male slave by Pir'u, Gagâ, and Zêria to Nabû-zêr-ukîn. Thirty-ninth year of Nebuchadnezzar II. [31,153.] **165.** Deed recording the date and place for the hearing of a suit brought by Sharru-ukîn against Idikhi-ilu to recover damages for the death of a slave. In the event of his claim being substantiated, the value of the slave shall be assessed at one maneh of silver. Fortieth year of Nebuchadnezzar II. [30,346.] **166.** Deed recording a gift of two slaves by Etillitum to her grand-daughter Bêlitsunu. Fortieth year of Nebuchadnezzar II. [30,461.] **167.** Part of a tablet of accounts concerning sheep. Forty-first year of Nebuchadnezzar II. [92,735.] **168.** Deed recording the sale of a female slave by Rimat to Nabû-eṭir. Forty-first year of Nebuchadnezzar II. [31,094.] **169.** Deed recording the gift of all his possessions by Shulâ to his daughter, who undertakes to support him during the rest of his life. Forty-second year of Nebuchadnezzar II. [30,567.] **170.** Deed of partnership between Kudurru and another; their joint capital amounted to four shekels of silver. Reign of Nebuchadnezzar II. [31,488.]

A group of tablets inscribed during the reign of **Evil-Merodach** (Awêl-Marduk), king of Babylon from B.C. 561 to B.C. 559.

171. Deed recording the settlement of a dispute concerning the possession of a house and slave. Accession year of Evil-Merodach. [30,845.] **172.** Deed recording a loan of half a maneh and three shekels of silver by Iddin-Marduk to Nabû-aplu-iddina. First year of Evil-Merodach. [30,300.] **173.** Deed recording the sale of a house in Babylon. First year of Evil-Merodach. [41,398.] **174.** Deed recalling a loan of silver and sesame-seed. First year of Evil-Merodach. [31,100.] **175.** Deed recording a loan of ten shekels of silver. First year of Evil-Merodach. [31,101.] **176.** Deed recording a loan of four manehs of silver by Nadin-akhi to Tabik-zêri, on the security of his house. Second year of Evil-Merodach. [31,245.]

A group of tablets inscribed during the reign of **Neriglissar** (Nergal-shar-uṣur), king of Babylon from B.C. 559 to B.C. 556.

177. Deed recording the sale of three slaves for two-thirds of a maneh and five shekels of silver. Accession year of Neriglissar. [92,791.] **178.** Deed recording the sale of a date-plantation by the four sons of Marduk-eṭir to Nabû-akhê-iddina for twenty-two and one-third manehs of silver. Accession year of Neriglissar. [41,399.] **179.** Deed recording a gift of five manehs of silver, thirty sheep, two oxen, together with slaves and household furniture, by Marduk-shar-uṣur to Nabû-bani-zêri, as the dowry of his daughter. First year of Neriglissar. [30,525.] **180.** Part of a deed relating to a proposal of marriage made to the princess Gigîtum, through her father Neriglissar the king, by Nabû-shum-ukîn, a high official. First year of Neriglissar. [47,517.] **181.** Deed recording the sale of a male slave for half a maneh and five shekels of silver. First year of Neriglissar. [30,574.] **182.** Tablet of accounts concerning the revenue of the temple of the Sun-god in Sippar. First year of Neriglissar. [92,746.] **183.** Deed recording a loan of twelve manehs of silver. Second year of Neriglissar. [30,443.] **184.** Receipt for the rent of a house for one year. Third year of Neriglissar. [31,209.] **185.** Deed recording a loan of twelve hundred measures of onions by Daianu-shum-iddina to Nabû-bani-akhi. Fourth year of Neriglissar. [41,401.]

A group of tablets inscribed during the reign of **Lâbashi-Marduk,** king of Babylon from B.C. 556 to B.C. 555.

186. Tablets of accounts extending over three years. Accession year of Lâbashi-Marduk. [92,721.] **187.** Deed recording the part payment of a debt. Accession year of Lâbashi-Marduk. [92,747.]

An important series of commercial, legal and other documents, in which are recorded transactions for every year of the reign of **Nabonidus,** king of Babylon from B.C. 555 to B.C. 538. It will be noticed that among this group are included a number of large and fine documents which relate chiefly to the sale and transfer of land.

188. Legal decision in a case brought before the judges in Babylon by Dillilitum against Nabû-akhê-iddina concerning the payment for a slave, sold to him by Dillilitum in the first year of Neriglissar, king of Babylon. Accession year of Nabonidus. [41,402.] **189.** Deed recording the lease of a house for six years, the rent to be paid half-yearly. First year of Nabonidus. [92,769.] **190.** Deed recording the gift of certain moneys, which are out on deposit or loan, and certain land, which formed her dowry, by Gugûa to her son Ea-zêr-ibni, who undertakes to support her for the rest of her life. Second year of Nabonidus. [33,063.] **191.** Deed concerning the purchase of a house in Borsippa in which it is stated that the agent who arranged the purchase has no claim to the property. Second year of Nabonidus. [32,871.] **192.** Deed recording a loan of one-third of a maneh of silver by Gugûa to Nabû-akhê-erba at twenty per cent. interest on the security of his house. Second year of Nabonidus. [30,308.] **193.** Deed recording an allowance of food, drink, sesame-seed, salt, etc., to be paid by Na'id-Marduk to his wife and son. Third year of Nabonidus. [92,782.] **194, 195.** Two copies of a deed recording the sale of some land near Babylon by Nabû-shum-uṣur to Kabti-ilâni-Marduk for twenty and a half manehs seven and two-thirds shekels of silver. Third year of Nabonidus. [30,338, 32,849.] **196, 197.** Two copies of a deed recording the sale of a date-plantation by Marduk-shum-iddina and his sister and his son-in-law to Nabû-akhê-iddina, for one and two-thirds of a maneh two and a half shekels of silver. Fourth year of Nabonidus. [33,089, 41,406.] **198, 199.** Two copies of a deed of partnership between Itti-Marduk-balâṭu and Tabik-zêri; their capital amounted to one maneh of silver. Fifth year of Nabonidus. [30,354, 30,765.] **200.** Tablet of accounts concerning revenue. Fifth year of Nabonidus. [92,724.] **201.** Deed recording the sale of a date-plantation by Nabû-manziru to Nabû-akhê-iddina for two-thirds of a maneh eight shekels of silver. Fifth year of Nabonidus. [33,064.] **202.** Deed recording the sale of a date-plantation by Nabû-ballit to Nabû-akhê-iddina for half a maneh three shekels of silver. Fifth year of Nabonidus. [33,912.] **203.** Marriage-contract between Uballiṭsu-Gula, the son of Nabû-nadin-akhi, and Ina-Esagil-banat, the daughter of Shum-ukîn. Sixth year of Nabonidus. [30,958.] **204.** Deed recording the gift of a dowry to his sister by Mushallim-Marduk, the son of Nabû-shum-ishkun. Seventh year of Nabonidus. [30,705.] **205.** Deed recording the sale of three female slaves for three manehs of silver. Seventh year of Nabonidus. [30,580.] **206.** Deed recording the sale of five slaves by Shulâ to Nabû-akhê-iddina for two and a half manehs five shekels of silver. Seventh year of Nabonidus. [30,950.] **207.** Part of a deed recording the sale of certain land which was thinly planted with date-palms. Eighth year of Nabonidus. [41,407.] **208.** List of the tenants of Abbatum who have paid him

rent for houses which they occupy. Abbatum's name is added in Aramean characters. Eighth year of Nabonidus. [92,723.] **209.** Part of a tablet of accounts concerning the revenue of the temple of the Sun-god in Sippar. Eighth year of Nabonidus. [92,732.] **210.** Deed recording the sale of a female slave by Nabû-iddina to Tabîk-zêri for fourteen shekels of silver. Ninth year of Nabonidus. [34,532.] **211.** Deed recording the sale of a slave, who was by trade a baker, for fifty-five shekels of silver. Ninth year of Nabonidus. [30,606.] **212.** Part of a tablet of accounts concerning the revenue of the temple of the Sun-god in Sippar. Ninth year of Nabonidus. [92,783.] **213.** Tablet of accounts relating to weavers and their work. Ninth year of Nabonidus. [92,776.] **214, 215.** Two copies of a deed recording a decision in favour of Bunanitum in a suit brought by her against Akabi-ilu, her brother-in-law, to gain the possession of the property bequeathed to her by her husband. Ninth year of Nabonidus. [33,945, 41,459.] **216.** Tablet of accounts concerning dates. Ninth year of Nabonidus. [92,780.] **217.** Deed recording the sale of three slaves for two manehs of silver. Tenth year of Nabonidus. [30,260.] **218.** Deed recording the sale of a male slave for fifty shekels of silver. Tenth year of Nabonidus. [30,375.] **219.** Deed recording the sale of certain land, planted with date-trees, in the district of Babylon, by Bêl-ushallim to Nabû-akhê-iddina for one maneh eleven shekels of silver. Tenth year of Nabonidus. [33,136.] **220.** Tablet of accounts of the "Great Store-house" in the city of Sippar. Tenth year of Nabonidus. [92,741.] **221.** List of certain moneys received as revenue for the Temple of Shamash during a period of two years. Tenth year of Nabonidus. [92,750.] **222.** Tablet of accounts concerning grain received as revenue. Tenth year of Nabonidus. [92,719.] **223.** Deed recording a loan of one maneh of silver by Itti-Marduk-balâṭu to Bêl-iddina on the security of certain land; interest to be paid at the rate of twenty per cent. Eleventh year of Nabonidus. [30,510.] **224.** Tablet of accounts concerning revenue. Eleventh year of Nabonidus. [92,759.] **225.** Tablet of accounts concerning dates received as revenue into the "Store-house of the king" in the city of Sippar. Eleventh year of Nabonidus. [92,763.] **226.** Tablet of accounts concerning the revenue of the "Store-house of the king" in the city of Sippar. Eleventh year of Nabonidus. [92,753.] **227.** Tablet of accounts concerning the revenue of the Temple of the Sun-god in Sippar. Eleventh year of Nabonidus. [92,771.] **228.** Deed of partnership between Itti-Marduk-balâṭu and Marduk-tabîk-zêri. Eleventh year of Nabonidus. [41,409.] **229.** Deed recording a division of property between Marduk-shum-iddina and Iddin-Nabû, the sons of Nabû-bani-zêri. Dated at Babylon. Twelfth year of Nabonidus. [92,792.] **230.** Deed recording the sale of a date-plantation by Bêl-iddina to Itti-Marduk-balâṭu for three and two-thirds manehs

eight shekels of silver. Twelfth year of Nabonidus. [33,090.] **231.** Tablet of accounts concerning dates received as revenue into the "Store-house of the king" in the city of Sippar. Twelfth year of Nabonidus. [92,730.] **232.** Deed of partnership between Shulâ and the slave of Nabû-aplu-iddina. Their joint capital amounted to three manehs of silver. Twelfth year of Nabonidus. [32,101.] **233.** Deed recording a loan of dates. Dated at Babylon. Thirteenth year of Nabonidus. [30,725.] **234.** Receipt given by Sukai and Rîmût, two blacksmiths, for half a talent and one maneh of iron. Thirteenth year of Nabonidus. [92,767.] **235.** Tablet of accounts concerning oxen intended for sacrifice before Shamash, Ai, Bunene, Anunitum, Gula, Rammân, and other deities in the city of Sippar. Thirteenth year of Nabonidus. [92,739.] **236.** Tablet of accounts concerning dates received as revenue into the "Storehouse of the king" in the city of Sippar. Thirteenth year of Nabonidus. [92,736.] **237.** Tablet of accounts concerning dates. Fourteenth year of Nabonidus. [92,726.] **238.** Deed recording the division of his property by Nabû-balâṭsu-iḳbi among the members of his family. Dated at Babylon. Fourteenth year of Nabonidus. [92,793.] **239.** Deed recording a loan of silver and sesame-seed by Nubtâ to Itti-Marduk-balâṭu. Dated at Babylon. Fourteenth year of Nabonidus. [30,956.] **240.** Deed recording a loan of silver by Nergal-bêl-usur to Ṣirâ. Fourteenth year of Nabonidus. [30,953.] **241.** Tablet of accounts concerning the revenue of the temple of the Sun-god in Sippar. Fourteenth year of Nabonidus. [92,770.] **242.** Tablet of accounts concerning the revenue of the temple of the Sun-god in Sippar. Fifteenth year of Nabonidus. [92,725.] **243.** Deed recording the sale of a female slave by Marduk-shum-ibni to Itti-Marduk-balâṭu for two-thirds of a maneh of silver. Fifteenth year of Nabonidus. [30,911.] **244.** Tablet of accounts concerning amounts of grain and dates supplies for workmen. Sixteenth year of Nabonidus. [92,737.] **245.** Deed recording the marriage of Ṣirâ, the sister of Marduk-shum-iddina and Iddin-Nabû, to Nabû-nadin-shum, the son of Mushezib-Marduk. Sixteenth year of Nabonidus. [92,794.] **246.** Deed recording the sale of a male slave by Nabû-ushallim to Itti-Marduk-balâṭu for two-thirds of a maneh and eight shekels of silver. Seventeenth year of Nabonidus. [30,511.] **247.** Deed recording the sale of a slave by Lâbashi-Marduk to Nabû-akhê-iddina for fifty-two shekels of silver. Reign of Nabonidus. [33,916.] **248.** Legal decision concerning the ownership of a slave. Reign of Nabonidus. [33,084.] **249.** List of shepherds, husbandmen, and gardeners. Reign of Nabonidus. [92,744.]

An important series of commercial, legal, and other documents, in which are recorded transactions for every year of the reign of **Cyrus**, king of Babylon from B.C. 538 to B.C. 529.

250. Receipt for fifteen shekels of silver. Accession year of Cyrus. [31,180.] **251.** Tablet of accounts concerning garments and furniture for the service of Shamash, Ai, Bunene, and other deities. Accession year of Cyrus. [92,772.] **252.** Deed recording a loan of three thousand bundles of onions by Nergal-riṣûa to Nabû-shum-ukîn. Dated in Babylon. First year of Cyrus. [30,873.] **253.** Deed recording a loan of one maneh of silver by Kalbâ to Itti-Marduk-balâṭu, without interest. Dated in the city of Urazu-metanu. Second year of Cyrus. [31,181.] **254.** Deed recording the apprenticeship of the slave Atkal-ana-Marduk by his mistress Nubtâ to Bêl-eṭir for five years to be taught the art of weaving. Second year of Cyrus. [30,251.] **255.** Deed recording the payment of five shekels of silver to Bani-zêri. Second year of Cyrus. [30,584.] **256.** Tablet of accounts concerning the supply of sheep for the temple of the Sun-god in the city of Sippar. Second year of Cyrus. [92,778.] **257.** Table of accounts concerning dates supplied to workmen from the "Storehouse of the king," in the city of Sippar. Second year of Cyrus. [92,751.] **258.** Tablet of accounts concerning revenue for the "Great Storehouse" in the city of Sippar. Second year of Cyrus. [92,752.] **259.** Tablet of accounts concerning revenue for the "Great Storehouse" in the city of Sippar. Second year of Cyrus. [92,773.] **260.** Deed recording a debt of forty-six *gur* of dates, due to Ḳudashu from Suḳai. Dated from Nâru-eshshu. Third year of Cyrus. [30,610.] **261–263.** Tablets of accounts concerning sheep, oxen, and grain. Third year of Cyrus. [92,740, 92,761, 92,777.] **264.** Deed recording the payment of ten manehs of silver, and five slaves, and household furniture, by Itti-Marduk-balâṭu to Itti-Nabû-balâṭu, as the dowry of his daughter Tashmetum-tabni. Third year of Cyrus. [30,585.] **265.** Deed recording the payment of twenty-four manehs of silver by Iddin-Marduk to Nabû-akhê-iddina, the father of Itti-Marduk-balâṭu, the husband of Nubtâ, as her dowry. Third year of Cyrus. [32,905.] **266.** Part of a deed recording the sale of certain lands, houses and slaves. Dated in Babylon. Fourth year of Cyrus. [38,111.] **267.** Tablet of accounts concerning dates, the property of the Temple of the Sun-god in the city of Sippar. Fourth year of Cyrus. [92,755.] **268.** Deed recording the loan of one and one-third manehs of silver by Cambyses, the crown prince, to Iddin-Nabû on the security of a house. His agent Gabbi-ilâni-shar-uṣur transacted the loan on behalf of Cambyses. Dated in Babylon. Fourth year of Cyrus. [32,882.] **269.** Deed recording the sale of an estate by Nabû-akhê-iddina to Nabû-kaṣir for one and two-thirds of a maneh of silver. Fifth year of Cyrus. [92,998.] **270.** Tablet of accounts relating to the expenditure of temple revenues in the city of Sippar. Fifth year of Cyrus. [92,775.] **271.** Deed recording the sale of a house and land in Babylon, by Shuzubu to Itti-Marduk-balâṭu for eight manehs fifty-seven shekels of silver

Sixth year of Cyrus. [32,892.] **272.** Tablet of accounts concerning grain, the property of the Temple of the Sun-god in the city of Sippar. Sixth year of Cyrus. [92,760.] **273.** Deed recording the receipt of two and one-third manehs four shekels of silver by Itti-Marduk-balâṭu from Aplâ and Ardia in part payment of a debt. Sixth year of Cyrus. [31,178.] **274.** Tablet of accounts concerning dates and sesame-seed. Sixth year of Cyrus. [92,743.] **275.** Tablet of accounts relating to garments woven for use in the service of Shamash, Ai, Anunitum and other deities. Sixth year of Cyrus. [92,787.] **276.** Deed recording a loan of silver by Iddin-Marduk to Bêlishunu. Dated in the city of Shakhrin. Sixth year of Cyrus. [30,588.] **277.** List of robes, etc., employed in the service of Shamash, Ai, Bunene, Gula, Rammân, Shala, and other deities, which were given into the charge of Shamash-shum-iddina. Sixth year of Cyrus. [92,768.] **278.** Deed recording the transfer of an estate and a house and slaves by Nabû-aplu-iddina to his father Shamash-aplu-uṣur. Seventh year of Cyrus. [30,007.] **279.** Deed recording a loan of one maneh ten shekels of silver by Itti-Marduk-balâṭu to Iḳîsha-aplu on the security of a female slave and her daughter. Dated in Babylon. Seventh year of Cyrus. [30,903.] **280.** Tablet of accounts concerning the distribution of grain from the "Great Storehouse" in the city of Sippar. Seventh year of Cyrus. [92,785. **281.** Deed recording the receipt of two manehs of silver by Itti-Marduk-balâṭu from Rîmût-Bêl and Bêl-iddina, in payment of a debt. Seventh year of Cyrus. [32,862.] **282.** Deed recording a loan of one maneh of silver by Itti-Marduk-balâṭu to Rîmût-Nanâ, at twenty per cent. interest, on the security of a male slave. Dated in Babylon. Seventh year of Cyrus. [30,963.] **283, 284.** Two copies of a deed recording a loan of eight shekels of silver by Ina-Esagil-ramat to Nabû-iḳîsha at twenty per cent. interest, on the security of a house and female slave. Dated in Babylon. Eighth year of Cyrus. [30,906, 31,310.] **285, 286.** Two copies of a deed recording a debt of two manehs of silver, due to Shamash-aplu-uṣur from Itti-Marduk-balâṭu, the remainder of the price of a field near the gate of the old Kûthâh canal. Dated in Babylon. Eighth year of Cyrus. [30,887, 30,983.] **287, 288.** Two copies of a deed recording a payment of half a maneh of silver by Itti-Marduk-balâṭu to Shamash-pir'a-uṣur, as part of the price of a field near the gate of the old Kûthâh canal. Dated in Babylon. Eighth year of Cyrus. [30,532, 30,625.] **289.** Deed recording a loan of two shekels of silver by Ina-Esagil-ramat to Nabû-iḳîsha at twenty per cent. interest. Dated in Babylon. Eighth year of Cyrus. [30,883.] **290.** Deed recording the apprenticeship of the slave Guzu-ina-Bêl-aṣbat by his master Itti-Marduk-balâṭu to Ḳuddâ to be taught the trade of a stone-cutter. Eighth year of Cyrus. [30,976.] **291.** Deed recording the receipt of certain moneys by Shamash-aplu-uṣur from Itti-Marduk-balâṭu as interest on a loan. Dated in Babylon. Ninth year of

Cyrus. [30,934.] **292.** Deed recording the surrender of her claims by Esagil-bêlit to a field held in mortgage by Itti-Marduk-balâṭu in return for ten shekels of silver. Ninth year of Cyrus. [31,110.]

An important series of commercial, legal, and other documents in which are recorded transactions for every year of the reign of **Cambyses,** king of Babylon, from B.C. 529 to B.C. 521.

293. Deed recording a loan of dates. Accession year of Cambyses. [31,051.] **294.** Tablet of accounts relating to property of the Temple of the Sun-god in Sippar. First year of Cambyses. [92,738.] **295.** Tablet of accounts concerning the distribution of dates from the "Great Storehouse" in the city of Sippar. First year of Cambyses. [92,731.] **296.** Deed recording the lease of a house by Nabû-naṣir-aplu from Itti-Marduk-balâṭu for five shekels of silver a year, the rent to be paid half-yearly. First year of Cambyses. [30,650.] **297.** Deed recording a loan of two manehs four shekels of silver by Iddin-Marduk to Shamash-kaṣir. Dated in Babylon. First year of Cambyses. [30,920.] **298.** Deed recording a loan of twelve and a half manehs of silver by Iddin-Marduk to Kidin-Marduk and Nabû-mushetiḳ-urra at twenty per cent. interest on the security of all their property. First year of Cambyses. [31,179.] **299.** Deed recording the receipt of various amounts of fragrant woods for burning in braziers in the Temple of the Sun-god. Second year of Cambyses. [92,757.] **300.** Deed recording a loan of one maneh of silver by Iddin-Marduk to Bêlishunu at twenty per cent. interest. Dated in Babylon. Third year of Cambyses. [30,803.] **301.** Deed recording the lease of a house for three years by Bêl-uballiṭ from Itti-Marduk-balâṭu for seven and a half shekels of silver a year, the rent to be paid half-yearly. Third year of Cambyses. [30,482.] **302.** Tablet of accounts concerning the distribution of dates from the "Great Storehouse" in the city of Sippar. Third year of Cambyses. [92,766.] **303.** Deed recording the gift of ten manehs of silver and four female slaves and household furniture by Itti-Marduk-balâṭu to Marduk-shum-ibni as the dowry of his daughter Amat-Nanâ. Third year of Cambyses. [92,795.] **304.** Deed recording a loan of two-thirds of a maneh of silver by Itti-Marduk-balâṭu to the son of Tabik-zêri at twenty per cent. interest on the security of his house. Third year of Cambyses. [30,989.] **305.** Deed recording a loan of two-thirds of a maneh and seven shekels of silver on the security of a female slave named Kunnai. The amount of the loan and the name of the slave are added in Aramean on the edge of the tablet. Fourth year of Cambyses. [33,091.] **306.** Deed recording a loan of dates. Fourth year of Cambyses. [30,693.] **307.** Part of a deed recording the sale of a house. Dated in Borsippa. Fourth year of Cambyses. [33,922.] **308.** Deed recording the sale of a female slave by Innibâ to Kalbâ for two manehs five shekels of

silver. Fifth year of Cambyses. [31,269.] **309.** Deed recording the sale of two slaves by Tabannu to Itti-Marduk-balâṭu for three manehs of silver. Fifth year of Cambyses. [33,948.] **310.** Tablet of accounts concerning the distribution of dates from the "Store-house of the king" in the city of Sippar. Fifth year of Cambyses. [92,774.] **311.** Deed recording a loan of one and one-third manehs of silver by Ili-iddin to Iḳîsha and his wife on the security of a female slave, whose services are to be given in place of interest on the money. Sixth year of Cambyses. [30,279.] **312.** Deed recording a loan of two-thirds of a maneh of silver by Itti-Marduk-balâṭu to Esagil-shadûnu at twenty per cent. interest. Dated in Babylon. Sixth year of Cambyses. [31,008.] **313.** Deed recording the barter of certain lands by Itti-Marduk-bâlaṭu and Nadinu and his wife. Dated in Babylon. Sixth year of Cambyses. [33,973.] **314.** Part of a deed recording the sale of a house in the city of Kûthâh. Seventh year of Cambyses. [92,991.] **315.** Receipt given by Bêlit-ka'ishati to Itti-Marduk-balâṭu for two-thirds of a maneh of silver which she had deposited with him. Seventh year of Cambyses. [30,987.] **316.** Deed recording the barter of certain lands by Itti-Marduk-balâṭu and Munakhtu-Marduk. Dated in Babylon. Seventh year of Cambyses. [41,425.] **317.** Deed recording a loan of grain and twelve shekels of silver by Daianu-bêl-uṣur to Iddinunu and Nabû-naṣir. Dated in the city of Shakhrin. Eighth year of Cambyses. [31,029.] **318.** Deed recording payments of grain and dates to officials and others from the royal storehouse. Eighth year of Cambyses. [92,756.] **319.** Part of a deed recording the sale of a house in Babylon. Reign of Cambyses. [32,198.]

A group of tablets dated in the reign of **Smerdis**, who usurped the Babylonian throne B.C. 521.

320. Deed recording a loan of half a maneh and eight shekels of silver by Nabû-shum-uṣur to Nabû-nadin-akhi at twenty per cent. interest. Accession year of Barzia (Smerdis). [34,536.] **321.** Deed recording a loan of dates by Itti-Marduk-balâṭu to Nabû-binanni. First year of Barzia (Smerdis). [30,534.] **322.** Deed recording an undertaking for the repayment of a debt within a given time. First year of Barzia (Smerdis). [92,729.]

A selection of the commercial, legal, and other documents which were inscribed during the reign of **Darius the Great**, king of Babylon from B.C. 521 to B.C. 485.

323. Deed recording the sale of certain land by Kalbâ to Marduk-naṣir-aplu for nine and a half manehs of silver. First year of Darius. [33,095.] **324.** Deed recording the sale of a house near Babylon by Bêl-akhê-erba, Iḳîsha-Marduk and Bêl-eṭir to Iddin-Nabû for one maneh and ten shekels of silver. Second year of Darius. [92,796.] **325.** Deed recording the division of certain property near Babylon between Marduk-naṣir-aplu and his brethren, and his uncle. Third year of Darius. [30,365.] **326.** Deed

recording a loan of silver by Nidintum-Bêl to Marduk-rimanni. On the edge in Aramean characters is an abbreviation of the borrower's name. Third year of Darius. [92,734.] **327.** Part of a deed recording the sale of certain land with a date-plantation near Babylon. Fourth year of Darius. [32,895.] **328.** Deed recording the sale of certain land with a date-plantation by Inbâ to Kalbâ for two manehs and one shekel of silver. Fifth year of Darius. [32,899.] **329.** Deed recording the sale of certain land with a date-plantation near Babylon, by Nabû-eṭir to Marduk-naṣir-aplu. Seventh year of Darius. [30,685.] **330.** Deed recording the sale of a house for three and five-sixths of a maneh of silver. Eighth year of Darius. [31,298.] **331.** Deed recording a loan of two-thirds of a maneh of silver, on the security of a female slave. Ninth year of Darius. [92,995.] **332.** Deed recording the barter of certain lands by Marduk-naṣir-aplu, and Sukaiti, the son and daughter of Itti-Marduk-balâṭu. Tenth year of Darius. [31,521.] **333.** Deed recording the sale of certain land with a date-plantation, by Iddin-Bêl to Marduk-naṣir-aplu for half a talent and two manehs of silver. Twelfth year of Darius. [32,872.] **334.** Deed recording the sale of a house in the city of Shakhrin for five manehs of silver. Twelfth year of Darius. [32,910.] **335.** Deed recording the sale of a house in the city of Shakhrin by Nabû-bêl-kalamu and Inbâ his mother to Marduk-naṣir-aplu. Twelfth year of Darius. [30,690.] **336.** Deed recording the sale of certain house-property in Borsippa, by Nabû-akhê-iddina to Nabû-akhê-bulliṭ. Thirteenth year of Darius. [33,924.] **337.** Deed recording the division of certain property among the sons of Itti-Marduk-balâṭu. Dated in Babylon. Fourteenth year of Darius. [30,337.] **338.** Deed recording the security given by Dumuḳ to Ki-Shamash for the rent of his house. A note of the contents of the tablet is added in Aramean on the edge. Seventeenth year of Darius. [92,722.] **339.** Receipt given by Shum-ukîn for six manehs and forty-two shekels of silver. A note of the contents of the tablet is added in Aramean. Eighteenth year of Darius. [92,733.] **340.** Deed recording the sale of a male slave by Shum-iddina to Iddin-Nabû for one and two-thirds of a maneh of silver. Twentieth year of Darius. [92,797.] **341.** Deed recording the sale of a date-plantation. Twenty-fifth year of Darius. [40,471.] **342.** Deed recording a sale of certain lands. Twenty-ninth year of Darius. [92,798.] **343.** Deed recording a sale of certain lands. Thirty-third year of Darius. [92,799.] **344.** Deed recording the sale of a house. Thirty-third year of Darius. [92,717.] **345.** Deed recording the letting of a house at a rent of thirteen shekels of silver. Thirty-sixth year of Darius. [33,966.]

346. Deed of partnership between Bêl-eṭir and Ribâta; their joint capital amounted to three manehs of silver. Fifth year of **Xerxes**, king of Babylon from B.C. 485 to B.C. 465. [92,748.]

A group of tablets dated during the reign of **Artaxerxes**, king of Babylon from B.C. 465 to B.C. 424.

347. Deed recording the sale of a house in the city of Kûthâh. Reign of Artaxerxes. [92,715.] **348.** Deed recording the sale of certain house property in the city of Kûthâh. Sixth year of Artaxerxes. [92,716.] **349.** Deed recording the sale of certain house property in the city of Kûthâh. Thirtieth year of Artaxerxes. [92,714.] **350.** Deed recording a loan of dates to Nabû-nâṣir from the store-house of the temple of Nabû at Borsippa. Third year of **Philip III.**, B.C. 320. [47,311.] **351.** Receipt given by Nabû-bêlshunu and Marduk-erba for certain grain. Sixth year of **Alexander IV.**, B.C. 317. [40,463.] **352.** Deed recording the mortgaging of certain temple-revenues. Sixty-eighth year of the **Seleucid Era**, B.C. 244. [93,022.] **353.** Deed recording the mortgaging of certain temple-revenues in the city of Erech. Seventy-eighth year of the Seleucid Era, B.C. 234. [93,003.] **354.** Deed recording a loan of silver. Reign of **Antiochus III.**, B.C. 223–187. [41,454.] **355.** Deed recording the sale of revenues derived from the temples in the city of Erech. Reign of **Demetrius I.**, B.C. 162–150. [93,004.] **356.** Tablet recording the receipt of various amounts of dates. Two hundred and ninth year (of the Seleucid Era), B.C. 103. [33,017.] **357.** Tablet recording the receipt of various amounts of silver. One hundred and fifty-fourth year of the **Arsacid Era**, and the two hundred and eighteenth year of the Seleucid Era, B.C. 94. [33,009.]

Table-Case H.—On the **west side** of Table-case H are exhibited some interesting examples of **hymns** written in the Sumerian and Babylonian languages, a number of tablets relating to **religious ceremonies, omens** and forecasts, selections from a series of tablets inscribed with **mathematical calculations**, and astronomical and tabulated observations. The **astronomical tablets** are of considerable interest, for they have enabled recent investigators to ascertain to what extent the lunar and stellar tables of the Babylonians have scientific accuracy. The astronomical knowledge possessed by the priests of the later periods of Babylonian history enabled them to form a comparatively accurate calendar, but in the earliest times it seems to have been chiefly applied to deducing astrological omens and forecasts. The Babylonians were star-gazers from a very early period, and according to one tradition they were said to possess calculations which extended over a period of seven hundred and twenty thousand years! The tablets exhibited in this Case belong to the period of the rule of the Seleucidæ and Arsacidæ,* and at this time the astronomers devoted themselves to observing and calculating the time of new and

* The Seleucid Era began B.C. 312, and the Arsacid Era B.C. 248.

full moon, the periodical occurrence of lunar and solar eclipses, and in tabulating the positions of the planets and some of the fixed stars. On the **east side** are:—(1) A selection of **letters** * of the late Babylonian period; (2) a selection of tablets from Caesarea (Mazaca) which are commonly known as "Cappadocian." The inscriptions on these last are of a commercial character, and date from about B.C. 2250 to B.C. 2150. The language in which they are written is a dialect of the Northern Semitic Group, somewhat resembling Syriac. These tablets are the business documents of a colony of Semitic traders occupied in a caravan traffic, which provided the city of Ashur with lead, copper and silver, and various kinds of cloth. On the **top of the case** are arranged fragments of **Hittite tablets** from Boghaz Keui, the ancient capital of the Hittite Empire. These tablets are written in the **Hittite language** and date from about B.C. 1300. (See also Assyrian Room, Table-Case B.)

1 and **2.** Two copies of **a hymn to the Sun-god,** written in the Sumerian language, and accompanied by a translation in Babylonian. [33,328, 36,041.]

3. Part of a tablet containing prayers and directions for ceremonies. Presented by the Proprietors of the "Daily Telegraph." [92,708.]

4. Part of a tablet inscribed with prayers in the Sumerian and Babylonian languages, and with directions for the performance of ceremonies. [92,686.]

5. Tablet inscribed with a series of medical observations of infants, which formed the fortieth section of a larger work, entitled "When an **ashipu** goes to a sick man's house." It was made from a tablet in Borsippa by Marduk-naṣir, who dedicated it as a votive offering in the temple E-zida. [92,690.]

6. Tablet inscribed with a series of medical observations of pregnant women, which formed the thirty-sixth section of the above work. This copy was made from an older tablet in the city of Borsippa. [92,694.]

7. Tablet inscribed with a series of omens which formed the seventh section of a larger work containing observations of the liver. This copy was made from an older tablet in Borsippa. [38,587.]

* The texts of the Babylonian letters are published in *Cuneiform Texts*, Part XXII. Price 7*s.* 6*d.* The texts of the Cappadocian Tablets are published in *Cuneiform Texts from Cappadocian Tablets in the British Museum*, by Sidney Smith, M.A. Part I. Price 25*s.* Both works can be obtained on the book-stalls in the Museum.

8. Tablet containing **astrological forecasts** derived from observations of various stars, etc. Presented by the Proprietors of the "Daily Telegraph." [92,705.]

9. Part of an astrological text in the Sumerian and Babylonian languages, which formed the twenty-second tablet of a series. Presented by the Proprietors of the "Daily Telegraph." [92,704.]

10. Part of a tablet containing astrological forecasts. Presented by the Proprietors of the "Daily Telegraph." [92,685.]

11. Part of a tablet containing astrological forecasts. Presented by the Proprietors of the "Daily Telegraph." [92,684.]

12. Part of a tablet inscribed with a series of omens derived from **eclipses** of the sun and moon. [92,709.]

13. Tablet inscribed with a list of the **names of stars** with explanatory remarks. It was written by Nabû-iddin-akhi, and deposited as a votive offering in the temple E-zida at Babylon. [42,262.]

14. Tablet inscribed with **a calendar** in which the lucky and unlucky days of the year are distinguished. [32,641.]

15. Tablet inscribed with a series of numbers from one to fifty, and the amounts obtained by multiplying them by forty-five. This **multiplication table** was probably employed in making astronomical calculations. [92,703.]

16. Part of a tablet inscribed with a list of numbers from one to sixty, and their squares. [92,680.]

17. Tablet inscribed with lists of numbers, and their squares and cubes, etc. [92,698.]

18. **Astronomical tablets** containing observations and calculations of the New Moon for three consecutive years, *i.e.*, from 23rd March, B.C. 103, to 18th April, B.C. 100. This tablet was compiled in the city of Sippar. [34,580.]

19. Part of an astronomical tablet containing observations of the New and Full Moon for one year, compiled by Iddin-Bêl, the son of Bêl-akhê-uṣur. [45,694.]

20–24. Fragments of astronomical tablets containing observations of the New and Full Moon. [34,047, 34,066, 34,088, 34,575, 35,048.]

25. Astronomical tablet inscribed with a series of lunar observations extending over a period of more than twenty-three years, *i.e.*, from B.C. 174 to B.C. 151. [45,688.]

26. Astronomical tablet with observations of the Moon and planets for parts of the years B.C. 232 and B.C. 231. Notes are added concerning the current prices of grain and dates, the height of water in the Euphrates, etc. [33,837.]

27. Part of an astronomical tablet with observations of the Moon and planets for parts of the years B.C. 273 and B.C. 272. Notes are added concerning the current price of grain, dates, etc., the movements of the king and of governors of cities, the prevalence of sickness, etc. [92,688.]

28. Astronomical tablet with observations of the Moon and of the planets Venus, Mercury, Saturn, and Mars. [32,222.]

29. Astronomical tablet containing observations of the planets Jupiter, Venus, Mercury, Saturn, and Mars. [92,682.]

30. Part of a Babylonian **treatise on astronomy**, containing rules for making calculations, etc. This tablet served as a reading-book for students of astronomy. [32,651.]

31. Copy of part of a Babylonian treatise on astronomy and astrology which served as a reading-book for students in the city of Borsippa. This copy was made in Borsippa by Bêl-akhê-iddina in the year B.C. 138. [34,035.]

A selection of **letters of the late Babylonian Period.** Unlike the letters of the early Babylonian and Assyrian Periods, tablets of this class afford little information of an historical character; they are mainly of interest for the light they throw on the social and commercial condition of the country, and on the common forms of expression and grammatical idioms in use at the time. 32–35 are of greater interest than the majority of letters of this class, and they may be referred to the end of the seventh century B.C. The bulk of the letters of this class that have as yet been recovered are later, dating from the latter part of the period of the Second Babylonian Empire and the beginning of that of the Persian Empire in Babylon. It will be seen that they are written on exceedingly small tablets, which a messenger could easily carry and conceal upon his person.

32 and 33. Two copies of a letter from the king to Shadûnu ordering him to have copies made of a number of magical texts. The "king" here mentioned may well have been **Ashur-bani-pal**, king of Assyria B.C. 668–625; and, if this be so, the copies of the magical texts were probably required for the **Royal Library at Nineveh** (see p. 173). [25,676, 25,678.] **34 and 35.** Portions of letters written by military officers to the king. They refer to military operations, and probably describe events which immediately preceded **the fall of Assyria** and the capture and destruction of Nineveh (see p. 17). [38,493 + 38,852, 51,082.] **36–44.** Examples of private **dated letters.** The majority of the letters

bear no dates, but a few are dated of which the following are a selection:—**36–38** are dated in the eleventh, fifteenth, and sixteenth years of **Nabonidus**; **39–41** are dated in the fifth, seventh, and eighth years of **Cyrus**; **42** and **43** are dated in the second and sixth years of **Cambyses**; and **44** is dated in the fifth year of **Darius**. [74,350, 75,734, 60,502, 74,378, 60,078, 60,582, 60,732, 75,492, 76,701.] **45.** Letter from Iddina-aplu, who is on a journey, to his kinswoman Ḳudashu, complaining that she has not written to him, and sending greetings to members of his family. [31,121.] **46.** Letter from Nabû-zêr-ushabshi to Zikkû, his wife, stating that he has ordered her a supply of corn, and commending her to be diligent in her household duties and to pray to the gods on his behalf. [31,290.] **47.** Letter from Nergal-ushallim to Iddina-aplu, asking him to recover and send back to him his **female slave** who has run away. [85,500.] **48.** Letter from Balâṭsu to the **Priest of Sippar**, forwarding an inventory of sheep belonging to the Chief Priest of Ai and others. [50,524.] **49 and 50.** Letter from Nabû-apal-iddina to Murânu, enquiring why he has not sent the supply of dates for the month Nisan, and instructing him to send four lambs to him at Babylon. Beside the tablet is the **clay envelope** within which it was enclosed; it is impressed with Nabû-apal-iddina's **seal**, and is inscribed with the **address**. For some reason the letter was not delivered, and was thus recovered with the envelope unbroken. [78,100, 78,100A.]

51–100. A selection of commercial documents and business letters from Cappadocia.

51. A **list of loans** with the dates of repayment. [113,280.]

52. Report of a case in which Gimil-Belim sues Ibni-Adad before the local magistrate for a debt incurred by his father. [113,261.]

53. A list of eight loans, amounting to 100 minas of silver, by Enlil-bani to various traders. [113,259.]

54. A **list of payments** made for various objects. [113,319.]

55. A list of payments made, and of certain business transactions. [113,550.]

56. A **list of garments** in some merchant's stock. [113,592.]

57. A list of payments for cloth materials. [113,371.]

58. A list of payments made by the scribe to workmen, agents and others, followed by a memorandum of deposit and attestation. [113,373.]

59. Promissory note of Puzur-Ishtar, who agrees to pay interest at the rate of 1½ shekels per mina per month. [113,416.]

60. Tablet recording the **dissolution of the partnership** between Shuma-liba-Ashur and Adad-ikbi. [113,341.]

61. Tablet recording the arrangement made by Alakhum to pay his debt of 13⅔ shekels of refined silver. [113,571.]

62. List of five **deposits** of silver. [113,420.]

63. Tablet recording **repayment** of 4 minas on a debt of 9 minas 11 shekels, the creditor receiving 3⅔ minas. [113,360.]

64. A list of deposits of silver and copper. [113,633.]

65. A record of payments made on Ashur-malik's account, and of payments made to Ashur-taklaku and Gimil-Belim. [113,651.]

66. A list of payments made and unsettled liabilities. [113,619.]

67. A list of sums of money spent for certain objects. [113,611.]

68. A **promissory note** of Agaliuma-ilu, who agrees to pay interest at the rate of 3 shekels per mina per month on his debt of 3 minas less 9 shekels of silver. [113,353.]

69. A list of payments for trees, etc. [113,375.]

70. A note recording that Ilu-mutabel owes Bushukin 15 minas of silver. [113,496.]

71. A **certificate recording the loan** of 50 minas of silver to Masia and Zuea by Ennam-Ashur, and stating that legal documents to this effect have been drawn up and attested. [113,380.]

72. An unbroken **envelope containing a tablet** recording the loan of 15 shekels of silver and 3 sacks of corn by Ena-Ashru to Waklie and his wife Gabzia. [113,576.]

73. Envelope of a tablet recording a loan by Enlil-bani to Ilu-malak. [113,574.]

74–76. Envelopes of tablets with seal impressions. [113,571, 113,580, 113,582.]

77. Letter from Inbi-Ishtar to Zila-Adad and Adad-bani concerning a convoy of asses. [113,290.]

78. Letter from Shalim-akhum to Bushukin reporting the non-arrival of a sum of money. [113,268.]

79. Letter from Ashir-nada to Alakhum, Ememe and Ashur-taklaku requesting them to collect certain moneys. [113,279.]

80. Letter from Shalim-akhum to Bushukin reporting the arrival of certain moneys. [113,258.]

81. Letter from Shalim-akhum to Bushukin concerning business transactions. [113,278.]

82. Report from Ena-bilim to Imtilim concerning Ashir-damka. [113,304.]

83. Letter from "your representative" to Enlil-bani and Ashur-idin concerning the execution of certain orders. [113,302.]

84. Letter from Puzur-Ishtar to Kuzizia, Udinim, and Ashur-tabu concerning a debt. [113,560.]

85. Letter from Idin-Ashur to Puzur-Ana relating to an interview. [113,344.]

86. Letter from "your representative" to Inbi-Ishtar concerning apparel. [113,288.]

87. Letter from Ashur-bel-awetim and others to Idin-Zuin and others concerning an order of Ashur-re'u. [113,281.]

88. Letter from Puzur-Ishtar to Bushukin and Ikube-Ashur. [113,562.]

89. Letter from Shukubum to Bushukin and Ina-a announcing the despatch of certain goods and asking for payment for the same. [113,413.]

90. Letter from Gimil-khubur, Meir, and Ashur-imeti to Buzutaa, Bushukin, and Imti-ilu asking for instructions. [113,556.]

91. Letter from Adu to Amur-ilu reporting the fulfilment of an order. [113,381.]

92. Letter from Buzazu to Puzur-Ashur with instructions concerning the despatch of certain sums of money. [113,433.]

93. Letter from Puzur-Ashur and others with instructions concerning the despatch of certain sums of money. [113,453.]

94. Letter from Ashur-rizi to Ina-a asking for instructions. [113,397.]

95. Letter from Ashur-rizi to Ina-a concerning certain sums of money given to Khanunu, Zakha-a, Alabum, and Puzur-Ashur. [113,438.]

96. Letter from Gimil-Zuin to Amur-ilu concerning a consignment of silver. [113,650.]

97. Letter from El-wadaku to Buzazu with instructions to despatch agents on his arrival at Ganish. [113,454.]

98. Clay envelope with seal impressions of a letter from Enum-Ashur to Buzazu, Ashir-rabu and Azia. [113,572.]

99. Case containing a letter tablet from Ena-Zuin to Lakibe and Shamash-damḳu. [113,577.]

100. Case containing a letter from Ashir-rabu to Idin-Abim. [113,585.]

101. Sixteen fragments of Hittite tablets, dating from about B.C. 1300. From Boghaz-Ḳeui. Presented by R. Campbell Thompson, Esq., 1910.

Table-Case I.—On the west side of this case is exhibited a series of **ivory carvings**, panels from jewel boxes and caskets, plaques for inlaying, and figures in high relief from Nimrûd. All these were executed in the ninth and eighth centuries before Christ, and as a series this collection is unrivalled. Three styles may be noted: 1. That characteristically Assyrian. 2. Egyptian imitation. 3. Phoenician. The following examples are of special interest:—**1.** Caryatid figures of Ishtar, the Virgin-goddess, back to back, surmounted by the capital of a column. **2.** Triangular plaque with the figure of an Egyptian woman holding a lotus flower in high relief; above her head is the winged disk with pendent uraei, symbolic of the rising sun (in Egyptian, Ḥer-Behut, or Horus of

Edfû). **3.** Angle from a casket with figures in high relief of an Egyptian goddess wearing the Crown of the North,  . **4.** A group of ivory panels for inlaying, on which are cut in outline scenes representing the king and priests in divine dress performing religious ceremonies. On the borders are rosettes and palm ornaments. **5.** Panel with figures of two Egyptian personages seated on thrones, the sides of which are decorated with scale work inlaid with blue paste. Each figure grasps the *tchăm* sceptre, and has a hand raised in adoration of a cartouche  surmounted by two ostrich feathers and the disk of the sun. The hieroglyphs in the cartouche may be read, *Uben Shu, i.e.*, "Shu (the sun-god) riseth."



The inside of the cartouche is gilded, and the feathers, characters, and fringes of the garments are inlaid with blue paste. **6, 7.** Two figures of bulls in high relief from plaques. **8.** Portion of a block of ivory on which is carved a figure of the sacred tree. **9.** Ivory panel with the figure of a winged **sphinx** in relief. **10.** Rectangular ivory panel, on which is carved the figure of an Egyptian king wearing a headdress with uraeus in front, and holding a lotus in his left hand. The object on which it rests was probably connected with the cult. **11.** Portion of an ivory throne (?), on the concave surface of which are carved two gryphons with recurved wings, flowers, etc. The wings, flowers, etc., were inlaid with lapis-lazuli, the framework being gilded. **12.** Portion of a panel with figures of sphinxes in relief. **13.** Panel with the face of an Egyptian woman wearing a heavy wig. (See **Plates XLI.** and **XLII.**)

On the flat top of the case is a series of fragments of engraved ivory bowls and other vessels, and part of a **tusk** (?) **of ivory,** the carving of which is unfinished.

On the east slope of the case are exhibited: I. A series of heads of men, women and animals cut in ivory, among which may be mentioned:—**14.** A group of three heads wearing wigs. **15.** Head of a man (?) with high headdress with sunk annules. The face, features and carving may be due to Sumerian influence. **16.** Face of a woman (portrait ?) with gilded headdress. **17.** Head of an elderly woman. **18, 19.** Two heads of women wearing wigs with decorated bandlets or fillets, and decorated collar. The general treatment may be due to Sumerian influence. **20.** Finely carved head of a woman with elaborately-made wig; round the neck is a double string of beads with pendants. **21.** Similar head with deeper necklace. **22.** Portion of a palm-capital of a column, with the heads of men carved in high relief. **23.** Portion of an ivory object on which is carved in high relief the figure of a goddess which, when perfect, was grasping in each hand a mythical animal of the hydra kind by

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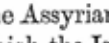
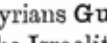


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its tail. The treatment of the dress suggests early Babylonian influence. **24.** Part of a model stool with supporting human figures. **25.** Head of an animal with the face of a lion and the horns of a ram. **26.** Capital of a lotus pillar surmounted by the figure of a lion or cat. **27.** Ivory stibium pot (?) in the form of an elderly woman wearing a wig; compare the small clay figures in the Assyrian Room (Wall-Case 29).

II. A miscellaneous series of Assyrian objects in chalcedony, agate, lapis-lazuli, etc. **28.** Large flat pendant inscribed with a woman's name in Babylonian. **29.** Chalcedony pendant inscribed on both sides in cuneiform with a magical text known as the incantation E.NU.RU, a phrase of uncertain meaning. [89,904.] **30. Onyx eye** from a statue with a cuneiform inscription mentioning **Shalmaneser.** [89,907.] **31.** Green stone boss inscribed  . [89,903.] **32.** Agate eye from a statue inscribed with the names of several gods, including Adad. [90,668.] **33. Onyx eye** from a statue inscribed with a dedication to the god Nergal by **Nebuchadnezzar II.** [89,878.] **34.** Fragment of an onyx pendant inscribed with the name of **Kurigalzu,** B.C. 1400. [89,877.] **35.** Agate **eye** presented to a statue of the god Adad by **Kurigalzu,** B.C. 1400. [103,344.] **36.** Flat agate bead with a cuneiform inscription. [89,905.] **37.** Bearded human-headed bull in lapis-lazuli with three lines of cuneiform inscription on the side. [102,608.]

III. A large collection of **cone-seals,** circular and oval, in agate, chalcedony, sard, and other materials of the late Assyrian and Persian Periods, *i.e.*, from B.C. 700 to 400. They were used for sealing clay tablets, and little by little took the place of the cylinder-seal which alone was used in earlier times. The scenes and figures cut upon these cones are simplifications of those on the cylinder-seals. Interesting examples are:—**38.** Chalcedony cone: priest worshipping at a shrine on which are the symbols of Marduk and Nabû, accompanied by a mythical beast. [108,849.] **39.** Chalcedony cone with the figure of a winged demon. **40.** Chalcedony cone with the figure of a man-headed goat-fish. **41.** Chalcedony cone: priest carrying a gazelle for sacrifice. **42.** Chalcedony cone, late form of the scene of Gilgamish and the two animals; above are symbols of Shamash, Sin, and Adad. **43.** Sard cone: hunting scene. [89,888.] **44.** Chalcedony cone (Assyrian): priests before the sacred tree, with Ashur in the winged disk above. **45, 46.** Agate and chalcedony cones, with representations showing the development of the Gilgamish and animals group. [89,890, 89,891.] **47.** Chalcedony cone, with figures of two man-headed birds, cock, crescent, etc. **48.** Chalcedony cone, with the fore parts of three animals made into a geometrical design.

[Passing through the western door of the Babylonian Room, the visitor will see in **Wall-Cases 24–27** on his right a collection of North Syrian Antiquities from **Tall-Khalaf**, the site of an ancient city which lay near the source of the river Khâbûr. Tablets inscribed in cuneiform which have been found here show that this city was the capital of the province called by the Assyrians **Guzana**,  , *i.e.*, **Gozan** of the Bible, to which the Israelites were deported (2 Kings xvii, 6, xix, 12; 1 Chron. v, 26). The reliefs on the upper shelf all came from the palace of an apparently independent prince called **Kapara**,  , the son of **Khadiani**,  , who probably belongs to the period before the land became a province of Assyria, about B.C. 800 or a little earlier. Although the sculptures on these reliefs have much in common with those found in Assyria, it is quite clear that the men represented are not Assyrians but belong to the Aramaean people who dwelt in the Khâbûr Valley. The reliefs are made of two kinds of stone, and are of local workmanship; they fall into two groups, which came apparently from different rooms in the palace. The fragments of painted pottery belong to different periods.]

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ASSYRIAN ROOM.

In this room are exhibited the great **historical documents** from the city of Ashur (Table-Case B), and from Nineveh (Table-Case E); a large and representative selection of the tablets from the **Libraries of Ashur-bani-pal** at Nineveh (Wall-Cases 4–21 and 28–45); a large collection of miscellaneous antiquities of various periods, Babylonian, Assyrian, etc., in bronze, stone, terra-cotta, alabaster, glass, gold and precious stones; and a large collection of **cylinder-seals** from the earliest Sumerian Period to the time of the Achaemenean dynasty, about B.C. 480–350.

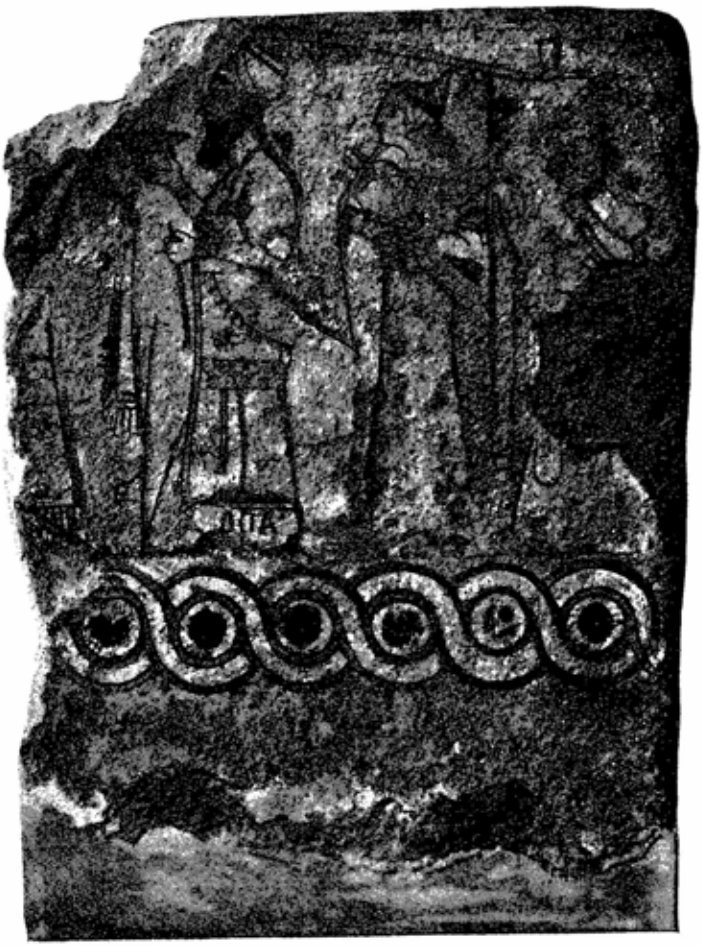
Wall-Cases 1–2.—First shelf. **1.** Iron **helmet** with bronze bands, probably **Assyrian.** [22,496.] **2–4.** Three metal helmets, thought by some to be the work of Sassanian smiths. [22,495, 22,497, 22,498.] On the back of the case hangs a reconstructed bronze **shield** (**5**) from Wân. The convex portion is decorated with figures of lions and other animals in *repoussé* work. The handle was fastened to the shield by rivets. Diameter 2 ft. 9 in. [22,481.] Below this stand:—**6, 7.** Legs and parts of the **framework** of two bronze **thrones,** decorated with the heads of bulls. [115,502, 115,503.] On the lower shelves and on the floor of the Wall-Case is a series of **bronze bowls,** which probably formed votive offerings. They were found at Nimrûd and were probably made during the reign of Ashur-nasir-pal (B.C. 883–859). Characteristic specimens are **8** and **9.** In **8** the inside is decorated with figures of lions and winged sphinxes wearing the disk and horns of Egyptian goddesses  on their heads. [115,504.] In **9** we have a series of winged hawk-headed sphinxes wearing the Crowns of the South and the North,  , and each of them with one paw is crushing an enemy. Between each pair is a standard  surmounted by  , and between each group is another standard surmounted by the beetle of Kheperâ, rolling the solar disk before it  . The designs on these bowls show the influence both of Egyptian and Assyrian art. Bowls of this class may have been brought to Calah (Nimrûd) as tribute; a further group of them will be found in Wall-Cases 46–48. [115,505.]

Wall-Case 3.—10. Glazed brick with spiral decoration in three colours. [92,177.] **11–14. Glazed bricks** decorated with geometrical patterns and rosettes. [90,862, 92,175, 92,178, 92,179.] **15.** Painted and glazed brick on which is depicted an Assyrian king holding a libation cup, standing before a priest. He is followed by attendants bearing bow and arrows, spears, etc. Of the inscription only the sign  is visible. About B.C. 890–885. From Nimrûd. [90,859.] **16.** Portion of a painted and glazed brick with the figure of a soldier holding a bow and a dagger, standing by the side of a chariot. The signs above,  , mean "sacrifices." [92,190.] **17.** A group of bronze ornaments from Wân. [91,159.]

Wall-Cases 4–21.—On the upper shelves and on the floor of these cases are grouped series of plain buff-coloured earthenware, jugs, jars, vases, bottles and pilgrim bottles, etc., of all periods. Most of these are of native work, but a few of them (*e.g.*, 91,945, 91,946, 91,957) appear to have been brought into Mesopotamia from Egypt and other countries. **18** is an example of the pots which were made by the Arabs to hold quicksilver. [92,476.] Fourth shelf. **Stone objects:—19.** Alabaster head of a staff. [91,630.] **20.** Alabaster jar in the form of a woman wearing a heavy wig. [91,638.] **21. Weight** for one (?) mina (maneh). [94,366.] **22.** Stone object, use unknown. [104,725.] **33.** Figure of an animal (cheetah ?). [91,151.] **34.** Head of a ceremonial staff. [92,224.] **35.** Model of a ceremonial vessel with handle, on the side of which are sculptured rosettes and eyes. On the handle is imitation plaited work. [91,700.] **36.** Stone lion which was probably used as a weight. [88,281.] **37–52.** A fine collection of **lion-weights** in copper or bronze, from the gateway of the palace at Nimrûd; they were all made during



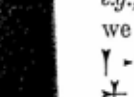
Bronze lion-weight of two manehs with Assyrian and Aramaic inscriptions. [Wall-Case 8, 45.]



Glazed brick on which is depicted the figure of an Assyrian king pouring out a libation after hunting. He holds a bow and arrow, and behind him is an attendant carrying his quiver.

[Assyrian Room, Wall-Case 3, 15; 90,859.]

(See p. 170.)

the reigns of Tiglath-pileser III. and Sargon II., kings of Assyria (about B.C. 745–705). The larger weights have handles cast on to the bodies, and the smaller have rings attached to them. The weight is indicated by strokes cut on one side of the lion, *e.g.*, on 91,221 there are *five* strokes, IIIII, meaning that this lion weighed five minas (manehs). Some of these lions, *e.g.*, 91,220, 91,226, are inscribed in Aramaic with short legends stating that the standard used is that "of the king," or "of the country." For convenience this standard, which is that of Assyria, may be called the "heavy standard," which was the double of the "light standard," generally called that of Carchemish. These lion-weights have been of the greatest importance in helping modern investigators to draw up tables of Babylonian and Assyrian weights and measures. A few of these weights have the name of an Assyrian king cut upon their backs, *e.g.*, 91,223, where we have  , "Palace of Shalmaneser [V.]. Two minas of the King." The largest and finest example of lion-weights in the British Museum is exhibited in the Second Room of the Second Northern Gallery (Central Table-Case, 32,625). It was found near Abydos in Upper Egypt. **53.** Bearded bronze figure of a deity wearing a helmet and horns. From Wân. [91,147.] **54.** Bronze **figure of a demon** dagger-bearer with an inscription (magical) cut on his tunic. [93,078.] **55.** Bronze right

Bronze figure of a Babylonian god. [Wall-Case 9, 53.]



Bronze figure of a Babylonian demon. [Wall-Case 9, 54.]

hand grasping a length of metal. [98,927.] **56.** Bronze **seal.** [91,316.] **57.** Bronze **mace-head,** uninscribed. [91,315.] **58, 59.** Bronze lamps. Roman Period. [115,506–7.] **60.** Leg of a box in the form of a man. [115,508.] **61.** Bronze figure of a demon with priest. [115,509.] **62.** Bronze figure of Osiris wearing the Atef Crown,  , and holding whip and sceptre. [103,373.] **63.** Portion of a fire altar. [91,375.] **64.** Bronze hand grasping a dagger with a ram-headed handle. From Assyria. [91,318.] **65–68.** Bronze fish, probably votive offerings to the god Ea. [102,985–8.] **69.** Bronze human-headed bird (soul ?). Compare the Egyptian  *Ba.* [115,510.] **70, 71.** Bronze eagles from the tops of Roman standards. [115,511–12.] **72.** Bronze vessel in the form of a boar. [91,249.] A series of bronze figures of animals, etc.:—**73.** Ibex. [94,347.] **74.** Winged animal. [102,053.] **75.** Horse. [115,513.] **76.** Gryphon, rampant. [104,504.] **77.** Camel. [103,029.] **78.** Man on horseback. [40,663.] **79–82.** Bronze cases used



Bronze head of a bull.
[Wall-Case 18, 83.]

as architectural ornaments or decorations for thrones. [24,961, 91,237–9.] **83, 84.** Two heads of bulls; very fine work. [91,240, 91,242.] **85.** Bull's head from Urumîyah. [24,965.] **86.** Water-spout in the form of a bull's head. [91,241.]

87. Divine figure standing on a bull, the face of which, formerly inlaid, is wanting. [91,243.] **88.** Angle-fitting decorated with palmette designs. [91,251.] **89.** Bronze figure of a composite animal, possibly intended to represent the demon Tiâmat. The long serpent-body is full of eyes like Argus. [91,253.] **90, 91.** Two bronze winged human-headed bulls; the original inlaid faces are wanting. [91,247, 91,248.] **92.** Ox made of fine bronze. [102,587.] **93.** Bearded wild ox in bronze. Bequeathed by H. B. F. Lynch, Esq., 1913. [108,813.] **94, 95.** Two bronze vessels with the fore-parts of bulls and curved orifices. Use unknown. [96,946, 103,056.] **96.** Bronze leg of a chair or stool in the form of a cloven hoof. [91,252.] **97–103.** A group of bronze heads of ceremonial staves decorated with human and animal forms arranged fantastically. [87,216, 108,815–17, 115,514–16.] **104.** Winged goat on a pedestal. [115,517.] **105, 106.** Two rough bronze figures. [103,001, 103,006.]

Wall-Cases 4–8.—Here are exhibited a number of Assyrian grammatical tablets, lists of cuneiform signs, explanatory lists of words, etc., which were drawn up for use in the Royal Library at Nineveh. The **Cuneiform* Signs** in use among the Assyrians were in number about five hundred and seventy, of which over three hundred were of frequent occurrence in the Nineveh tablets. The Assyrian characters are conventional simplifications of the cuneiform signs which were employed by the early Babylonians to express their ideas, and these in turn were modifications of pictures of animals, objects, etc., which the ancient Sumerians employed in writing. A process of simplification of the cuneiform signs gradually developed, as will be seen from the following examples :—

	OLD BABYLONIAN.	ASSYRIAN.	NEW BABYLONIAN.	MEANING.
1.				"god."
2.				"king."
3.				"day."

* The writing has been called "cuneiform" from the Latin word *cuneus*, "a wedge."

	OLD BABYLONIAN.	ASSYRIAN.	NEW BABYLONIAN.	MEANING.
4.				"gate."
5.				"house."
6.				"month."

From the tablets exhibited in these cases it will be seen that the Assyrian scribes found it necessary to draw up **lists** of the ancient Babylonian characters, to which they added the simpler Assyrian signs which they believed to be their equivalents. In **1** and **2** we have examples of such lists, but there is reason to believe that those who drew them up were not certain what objects the **picture-characters** here given represented. **3–6** supply us with lists of archaic Babylonian signs with their modern equivalents; on the other hand, **7** and **8** are lists of archaic cuneiform signs without their modern equivalents. [K. 8520, 81–7–27, 49, KK. 269, 4372, 4155, 4228, 135, 2839.]

In the ancient **Sumerian language** the sound of a sign was derived from the name of the object which it represented, *e.g.*, the sound of the sign  was *an*; now represented "heaven," and the word for heaven was *an*. At a later time these sounds, which were really words, were used both in the Sumerian and in the Babylonian and Assyrian languages as syllables only, without any reference whatsoever to the objects which they originally represented. Thus the sign  in the ancient language was a picture for water, the name of which was *a*; but in the Assyrian word  *a-bu*, "father," the sign is used merely as a syllable without any reference to its original picture-form or meaning. Lists of signs, or "**syllabaries**" as they are called, are divided into three classes, which are illustrated by the following groups of tablets:—

9–11. Portions of **Syllabaries of the First Class.** The text on each side of the tablet is arranged in three columns, each column having three divisions. The middle division contains the cuneiform signs to be explained, that to the left their values in Sumerian, and that to the right their Assyrian names.*

[KK. 62, 262, 7622.]

* Apart from their values as words or syllables, the cuneiform signs had special names given to them by the Assyrians.

The following extracts will explain the arrangement :—

SUMERIAN VALUE.	SIGN.	ASSYRIAN NAME.
 bi - i		 ka - a - shu
 ku - u		 tu - kul - lum
kha - a		ku - u - a
ni - i		i - zu - u
kha - ab		la - ga - bu
te - ir		ki - ish - tum
ba - ar		pa - rak - ku

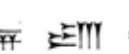
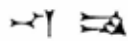
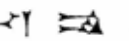
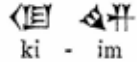
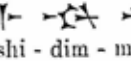
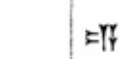
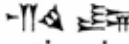
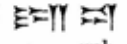
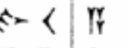
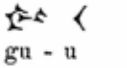
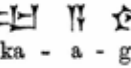
12–15. Portion of **Syllabaries of the Second Class.** Each column of the text contains three divisions. In the middle division are the cuneiform signs and groups to be explained; that to the left contains their Sumerian values, and that to the right their Assyrian meanings. [S. 23, KK. 110, 6016, 7683.]

The following extracts will explain the arrangement :—

SUMERIAN VALUE.	SIGN.	ASSYRIAN NAME.
sha - a		lib - bu "*heart*"
ka - as - kal		khar - ra - nu "*road*"
gi - ig		mar - ṣu "*sick*"
mu - nu		ṭa - ab - tum "*salt*"
e - rim		ṣa - a - ba "*warrior*"
ma - a		e - lip - pu "*ship*"
si - i		na - da - nu "*to give*"

16 and 17. Syllabaries of the Third Class arranged in four columns, each column having four divisions, the second of which contains the cuneiform signs to be explained, the first their Sumerian values, the third their Assyrian names, and the fourth their Assyrian meanings. [K. 4146, D.T. 40.] 16 was presented by the Proprietors of the "Daily Telegraph," 1873.

The following extracts will explain a syllabary of the third class :—

SUMERIAN VALUE.	SIGN.	ASSYRIAN NAME.	ASSYRIAN MEANING.
 gi - ish		 ni - ta - khu	 zi - ka - ru "*male*"
 na - am		 na - am - mu	 shi - im - tu "*destiny*"
 ki - im		 shi - dim - mu	 ba - nu - u "*to build*"
			 e - pi - shu "*to make*"
 gi - in		 a - ra - gub - bu - u	 a - la - ku "*to go*"
 gu - u		 ka - a - gu	 sha - su - u "*to call*"
			 ki - bu - u "*to speak*"

18. Fragment of a syllabary of the third class. Presented by W. Mayer, Esq., 1876. [76-4-13, 1.]

19–21. Lists of Sumerian words arranged to show dialectic differences. Assyrian translations are appended.
[(19) K. 4410 (20) K. 4221 + Rm. 605 (21) K. 4319 + K. 4604.]

22. List of Assyrian words of synonymous meanings. [K. 52.]

23. List of Assyrian words of synonymous meanings arranged in groups [K. 4375.]

24 and 25. Fragments of a tablet containing Assyrian words and phrases used in legal documents, arranged to serve as **grammatical examples.** [(24) K. 4223 (25) K. 8521.]

26. Words and phrases used in legal documents, arranged to serve as grammatical examples; each column is in two divisions; that on the left contains the Sumerian text, and that on the right the Assyrian translation. [K. 251.]

The following extract will illustrate the contents of this class of tablet:—

1. "If a son saith unto his father, 'Thou art not my father,' let "them put a brand upon him, and put him in fetters and sell him "for money as a slave." 2. "If a son saith unto his mother, "'Thou art not my mother,' let them put a brand upon his face, and "forbid him the city, and drive him forth from the house." 3. "If "a wife hateth her husband and saith unto him, 'Thou art not my "husband,' let them throw her into the river." 4. "If a husband "saith unto his wife. 'Thou art not my wife,' he shall pay (to her) "half a maneh of silver." It is interesting to note that the early Babylonian inscriptions prove that these **laws** were in full force as early as B.C. 2300.

The copy of the great code of laws drawn up by Khammurabi, which was discovered at Shûsh in the winter of 1901–2 (see p. 62 f.), contains a classified collection of laws, partly derived from the above.

27. Grammatical examples in Sumerian, with Assyrian translations; the phrases being those found in incantation texts. [K. 4355 + Sm. 1981.]

28. Grammatical examples in Sumerian, with Assyrian translations; some being **proverbs and riddles,** copied from an older original. [K. 4347.]

29. Grammatical examples in Sumerian, with Assyrian translations; the phrases having reference to religious subjects. [K. 156 + K. 3220 + K. 246.]

30. List of examples of a verbal formation, arranged according to the order of signs usually followed in Syllabaries of the first class. [K. 253.]

31 and 32. Portions of two **explanatory lists** of words arranged in groups according to the similarity of the Assyrian words or expressions by which they are rendered. [(31) K. 247 (32) K. 244.]

33–35. Portions of three explanatory lists of words arranged in groups according to the similar forms of the characters. [(33) K. 4323 (34) K. 207 (35) K. 4243 + K. 4335 + D.T. 128.]

36 and 37. Two explanatory lists of words arranged according to the roots of their Assyrian equivalents; **glosses** are added in a smaller hand. [(36) K. 197 (37) K. 39 + K. 153.]

38 and 39. Fragments of explanatory lists of words arranged in groups according to the meanings of their Assyrian equivalents. [(38) K. 264 (39) K. 2058.]

40. Fragment of an explanatory list of words which end with the same character. [K. 4549.]

41. Explanatory list of words; glosses are added in a smaller hand. [K. 4386.]

Wall-Cases 9–13.—Here are exhibited a number of Assyrian tablets inscribed with **historical, moral**, and **grammatical texts** from the Royal Library at Nineveh. **1–29** have been selected from a series excavated at Nineveh during the **expedition undertaken at the expense of the Proprietors of "The Daily Telegraph,"** and presented by them to the British Museum in 1873.

1–11. Fragments of an eight-sided cylinder inscribed with part of the annals of **Sargon**, king of Assyria, B.C. 722–705. The text records the campaign of Sargon against **Ashdod**, B.C. 711 (see Isaiah xx., 1). Azuri, king of Ashdod, having refused to pay tribute to the Assyrians, was deposed by Sargon, and was succeeded on the throne by his brother Akhimiti. The people of Ashdod, however, rejected Akhimiti and elected Yamani as their king. They then made a league with Philistia, Judah, Edom, Moab, and Egypt, but were defeated by Sargon, and their city once more became subject to Assyria. [(1) K. 1668 + D.T. 6. (2) K. 1669. (3) Sm. 2021. (4) Sm. 2022. (5) K. 4818. (6) K. 8536. (7) 79–7–8, 14. (8) K. 1672. (9) Sm. 2050. (10) K. 1668 + K. 1671. (11) K. 1673.]

12–17. Fragments of inscribed cylinders made for **Sin-shar-ishkun**, the last king of Assyria, about B.C. 615–606. [(12) K. 1662. (13) D.T. 64 + 82–5–22, 27. (14) K. 8541. (15) K. 1663. (16) K. 8540 + 82–5–22, 28. (17) 81–7–27, 8 + 82–5–22, 26.]

18. Syllabary of the third class giving the values of certain signs, together with their Assyrian names and meanings. (See above, p. 177.) [K. 4174 + K. 4583.]

19 and 20. Explanatory list of words with glosses. [K. 4230 + D.T. 9 + K. 4250 + K. 4544, K. 2021A + K. 4357 + D.T. 14.]

21 and 22. Fragment of an explanatory list of words. [D.T. 44, D.T. 58.]

23. Part of a legend containing fragments of a conversation carried on between a horse and an ox. [K. 3456 + D.T. 43.]

24. Akkadian or Sumerian hymn in honour of a Babylonian king, with interlinear Assyrian translation. The king's name is wanting. [K. 1832 + K. 5072 + K. 5249 + D.T. 5.]

25. Part of a list of names of gods, with explanatory glosses. [K. 4343 + D.T. 128.]

26. Part of a list of names of utensils and vessels. [D.T. 52.]

27. Part of a mythological legend. This tablet formed the second of a series. [K. 2518 + D.T. 358.]

28. Prayers and directions for making offerings to the gods. [K. 3397 + K. 13165 + D.T. 122.]

29. Tablet of **moral precepts**, including warnings to kings concerning the evils which follow misgovernment and injustice.

The following extract will illustrate the contents of the text:—

"If the king payeth not heed to justice, his people shall be overthrown, and his land shall be brought to confusion. If he giveth no heed to the law of his land, Ea, the king of destinies, shall change his destiny, and shall visit him with misfortune. If he giveth no heed to his nobles, his days shall (not) be long. If he giveth no heed to the wise men, his land shall revolt against him. If he giveth heed unto wisdom, the king shall behold the strengthening of the land. If he giveth heed to the commandments of Ea, the great gods shall endow him with true knowledge and discernment. If the men of Babylon bring money with them and give bribes, and the king favoureth the cause of these Babylonians and turneth to their entreaty, Marduk, the lord of heaven and earth, shall bring his foe against him, and shall give his goods and his possessions unto the enemy. And the men of Nippur and Sippar and Babylon who do these things shall be cast into prison."

[D.T. 1.]

30. List of names of **gods**. [K. 171.] **31.** List of names and titles of gods, with glosses. [K. 4332.] **32.** List of the various names of the **months** and of the titles of the god Nebo, together with explanations of the cuneiform symbol for his name. [K. 104.] **33.** List of names of **stars**, etc. [K. 250.] **34.** List of names of early Babylonian **kings**.

In this list the royal names are not arranged chronologically, and the object of the compiler seems to have been to explain their meanings. [K. 4426 + Rm. 617.]

35. List of geographical names. [K. 4312 + K. 4379.] **36.** List of names of **rivers**, canals, etc. [K. 4344.] **37.** List of names of **countries**, cities, rivers, temples, etc., with glosses. [K. 2035A + K. 4337.] **38.** List of names of **temples**. [K. 3436 + K. 4186 + K. 4218B + K. 4414 + K. 4772 + K. 13377.] **39.** List of names of birds. [K. 4318.] **40.** List of names of animals with glosses. [K. 71A.] **41.** List of names of birds, plants, stones, etc. [K. 4325.] **42 and 43.** List of names of plants. [K. 208 + K. 476, K. 4216 + K. 4360.] **44.** List of names of stones. [K. 4232.] **45.** List of bronze objects. [K. 8676.] **46.** Lists of names of liquids, etc. [K. 4239.] **47.** List of articles of clothing. [Sm.

13 + Rm. 606.] **48.** List of names of vessels. [K. 4547 + K. 7634 + K. 8388.] **49.** List of names of various kinds of wood. [K. 4257 + K. 4346 + K. 4392 + K. 4433 + K. 4545 + Sm. 1634.] **50.** List of names of various kinds of ships. [K. 4331.] **51.** List of names of ships and of various wooden objects. [K. 4338A.]

Wall-Cases 14–18. Here are exhibited a number of most important documents relating to the chronology and history of Babylonia and Assyria, historical inscriptions of **Tiglath-pileser III., Sennacherib, Esarhaddon, Ashur-bani-pal,** and other Assyrian kings, and lists of "**eponyms.**" The official who is commonly known by this title was a man of high rank —he might even be the king himself—who held office in Assyria for one year, and whose name was used to date all documents executed during his period of office. His position was similar to that of the Archon at Athens, and of the Consul at Rome. The **Eponym Canon,** the great importance of which was first pointed out by Sir Henry Rawlinson, contains a consecutive list of the eponyms from B.C. 893 to B.C. 666.* In some of the lists remarks concerning the chief events which took place during the years of office of the eponyms are given, and it is clear that if we can fix the exact date of one of these events the date of every eponym in the series will be known. Now in one list we are told that in the eponymy of Pur-Sagali, in the month Sivan (*i.e.*, May–June), an **eclipse of the sun** took place; and recent astronomical calculations prove that an eclipse of the sun, visible at Nineveh, took place on June 15, B.C. 763. With this year as a fixed point we can accurately assign correct dates to all the important events from the reign of Adad-nirari II. to the beginning of the reign of Ashur-bani-pal.

1–5. Lists of names of **Assyrian eponyms** and their titles, with brief notices of the chief events which happened during their term of office, from B.C. 860–848, 817–723, and 720–704.
[(1) K. 4446 (2) K. 3403 + 95-4-6, 4 + 81-2-4, 187 (3) K. 3202 (4) K. 51 (5) Rm. 2, 97.]

6–11 and 51. Lists of the names of the Assyrian eponyms who held office from about B.C. 900 to about B.C. 650. [(6) K. 4388 (7) Rm. 580 (8) K. 4390 (9) K. 4329A (10) K. 4329B (11) K. 4329 (51) 82-5-22, 526.]

12. Agreement between the Governments of Assyria and Babylonia, probably drawn up in the reign of Adad-nirari III.,

* The names found on some of the fragmentary lists can, at present, only be arranged with approximate accuracy: they belong to the periods before B.C. 893, and after B.C. 666.

king of Assyria, B.C. 810–782, to settle disputes concerning the boundaries of the two kingdoms. The document consists of a series of brief notices of the conflicts and alliances which took place between the Assyrians and Babylonians from about B.C. 1600 to B.C. 800, and is generally known as the "**Synchronous History.**" The following extracts will illustrate the character of the contents of this tablet:—

I. "**Kara-indash**, king of Karduniash (*i.e.*, Babylonia), and "**Ashur-bêl-nishêshu**, king of Assyria, established an agreement "with each other, and they bound each other by oath to observe "the frontier on which they had agreed."

II. "**Puzur-Ashur**, king of Assyria, and **Burnaburiash**, "king of Babylonia, discussed and fixed the boundary for both "kingdoms."

III. "In the time of **Ashur-uballiṭ**, king of Assyria, the "Kassites revolted from the rule of **Karakhardash**, king of "Babylonia, the son of **Muballiṭat-Sherûa**, the daughter of "Ashur-uballiṭ, and slew him; they established **Nazibugash**, the "son of no one, king over them." [K. 4401 + Rm. 854.]

13 and 14. Fragment inscribed with part of the text of the "Synchronous History." [K. 4401B, Sm. 2106.]

15. Portion of an Assyrian copy of a Babylonian Chronicle, generally known as the **Dynastic Chronicle**, relating to the dynasties and reigns of early Babylonian kings. Col. IV. contains traces of the names of the kings of the first dynasty of Babylon; col. V. gives the names of three kings of the dynasty of the country of the sea, and the names of kings of two other dynasties. When complete the tablet must have been inscribed with a list of the kings of Babylonia in six columns. This tablet was probably copied from a Babylonian original for the library of Ashur-bani-pal. [K. 8532 + K. 8533 + K. 8534.]

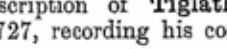
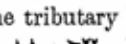
16. Tablet containing copies of inscriptions of **Shagarakti-shuriash**, king of Babylon about B.C. 1270, and **Tukulti-Enurta**, king of Assyria about B.C. 1260, made by the order of **Sennacherib**, king of Assyria about B.C. 705–681. The original texts were inscribed on a cylinder-seal of lapis-lazuli, which was brought back by Sennacherib from Babylon, whither it had been carried six hundred years before. [K. 2673.]

17. Assyrian copy of an inscription of **Agum**, king of Babylonia about B.C. 1650, recording the restoration of the images of Merodach and Ṣarpanitum to the temple of E-sagila in Babylon. These images had been carried off to the land of Khanî, a district on the Euphrates, by the **Hittites**, who sacked Babylon in the reign of Samsuditana, the last king of the First Dynasty of Babylon. The text gives a list of the furniture which Agum provided for Marduk's shrine. This copy was made for Ashur-bani-pal's library at Nineveh. [K. 4149 + K. 4203 + K. 4448 + Sm. 27.]

18–36. Fragments of **terra-cotta bowls** inscribed with the names and titles and genealogies of kings of Assyria who reigned from about B.C. 1120 to B.C. 681. The greater number of these describe, shortly, **building operations** undertaken by the kings in whose reigns they were inscribed.

18. Ashur-rêsh-ishi, about B.C. 1120. [56-9-9, 167.]
19. Shamshi-Adad, about B.C. 1050. [56-9-9, 179.]
20. Ashur-rêsh-ishi, about B.C. 1120. [56-9-9, 188.]
21. Shamshi-Adad, about B.C. 1050. [56-9-9, 172.]
22. Ashur-rêsh-ishi, about B.C. 1120. [56-9-9, 189 + 56-9-9, 192.]
23. Shamshi-Adad, about B.C. 1050. [56-9-9, 198.]
24. Sargon II., B.C. 722–705. [56-9-9, 171.]
25. Ashur-rêsh-ishi, about B.C. 1120. [56-9-9, 194.]
26. Ashur-naṣir-pal II., B.C. 883–859. [56-9-9, 136 + 56-9-9, 143 + 56-9-9, 184.]
27. Ashur-rêsh-ishi, about B.C. 1120. [56-9-9, 185.]
28. Ashur-naṣir-pal II., B.C. 883–859. [56-9-9, 156 + 56-9-9, 168 + 56-9-9, 191.]
29. Sargon II., B.C. 722–705. [81-2-4, 182.]
30. Ashur-rêsh-ishi, about B.C. 1120. [56-9-9, 183.]
31. Ashur-rêsh-ishi, about B.C. 1120. [56-9-9, 178.]
32. Shalmaneser III., B.C. 859–824. [56-9-9, 142.]
33. Ashur-rêsh-ishi, about B.C. 1120. [56-9-9, 182.]
34. Ashur-rêsh-ishi, about B.C. 1120. [56-9-9, 175.]
35. Sennacherib, B.C. 705–681. [56-9-9, 138.]
36. Sennacherib, B.C. 705–681. [56-9-9, 147 + 56-9-9, 149.]

37–40. Portions of inscriptions of **Tiglath-pileser I.,** king of Assyria, about B.C. 1115, recording the names of countries and peoples conquered by him. It will be noticed that the handwriting of the scribes of this early period differs considerably from that in use in the reign of Ashur-bani-pal, and that it is both larger and coarser than that found on the other tablets in this Gallery. [(37) K. 2806. (38) K. 2804. (39) K. 2805. (40) K. 2807.]

41. Inscription of **Tiglath-pileser III.,** king of Assyria, B.C. 745–727, recording his conquests and his building operations. Among the tributary kings, "**Ahaz, king of Judah**" ( , *Ia-u-kha-zi* (*mâtu*) *Ia-u-da-ai*) is mentioned. Among the Hebrews, Tiglath-pileser III. is known by his Babylonian name of **Pul,**  , *Pu-lu*. Compare 2 Kings xv., 29, xvi., 7, 10, and 1 Chronicles v., 26. [K. 2751.]

42. Inscription of **Esarhaddon,** king of Assyria B.C. 681–669, giving his genealogy, and containing an account of his building operations. [K. 3053 + K. 2801.]

43. Tablet inscribed with an account of the accession of **Ashur-bani-pal** to the throne of Assyria, B.C. 668, and of the installation of his brother, **Shamash-shum-ukîn,** as Viceroy of Babylon.

For stelæ with figures of the two kings in relief, see the Babylonian Room, page 74 f. [K. 2694 + K. 3050.]

44. Inscription of Ashur-bani-pal, king of Assyria B.C. 668–626, recording his conquest of **Arabia.** [K. 2802 + K. 3047 + K. 3049.]

45–48. Portions of four tablets inscribed with an account of the conquest of **Elam** by Ashur-bani-pal, king of Assyria B.C. 668–626, and of the bringing back of the image of the goddess Nanâ, which had been carried thither by **Kudur-Nankhundi,** king of Elam, sixteen hundred years before. [(45) K. 2631 + K. 2653 + K. 2855, (46) K. 3101, (47) K. 2654, (48) K. 2664.]

49, 50. Two inscriptions of Ashur-bani-pal, king of Assyria B.C. 668–626, describing his campaigns in **Egypt,** and recording the arrival of a friendly embassy from **Gyges, king of Lydia.** [(49) K. 228 + K. 3081 + K. 3084, (50) K. 2675.]

In **Wall-Cases 18–21** are exhibited a large number of Assyrian **letters and despatches** relating to public and private affairs, selections from astrological and **astronomical reports, contract tablets,** and commercial documents written in Assyrian with Aramaïc dockets.

1–55 are astrological reports which were addressed by astrologers from various cities in Assyria and Babylonia chiefly to the king. Their contents refer to the appearance of the New Moon and the length of the month, to lunar eclipses, to stars and constellations, to the signs of the Zodiac, to the appearances of clouds, and to rain, storms, etc.; and the writers often add the omens which they have deduced from the celestial phenomena which they report. **1, 22, 29, 35, 37 and 38** are from Nabû-akhê-irba; **2** is from Akkullânu; **3 and 15** are from Shumai; **4, 5, 27, 36, 50 and 52** are from Ishtar-shum-erish; **6, 17, 23, 44 and 48** are from Irashi-ilu; **7 and 28** are from Nabû-iḳbi; **8** is from Bamai; **9, 19, 21, 30, 33, 42 and 46** are from Nergal-eṭir; **10, 12 and 54** are from Balasî; **11, 14, 24, 26, 32 and 39** are from Nabû-musheṣi; **13, 43 and 47** are from Asharidu; **16 and 31** are from Aplâ; **18** is from Bêl-akhê-irba; **20** is from Ashur-sharrani; **25 and 53** are from Nabû-shum-ishkun; **34** is from Rammân-shum-uṣur; **40** is from Nabû-akhê-iddina; **41 and 45** are from Bulluṭu; **49 and 51** are from Munabitu; and **55** is from Bêl-shum-iskhun.

56–64 and 64A. Official reports from **Assyrian astronomers** addressed chiefly to the king. **56.** Report concerning the **Vernal Equinox.** [K. 709.] **57.** Report concerning the Vernal Equinox. The text reads: "On the sixth day of "the month Nisan the day and the night were equal. The "day was six *beru* (*i.e.*, 12 hours) and the night was six *beru*. "May Nabû and Marduk be propitious unto the king my lord.'

[K. 15.] **58.** Report concerning an observation of the moon. The text reads: "We kept watch and on the 29th day we saw the "moon. May Nabû and Marduk be propitious unto the king my "lord. From Nabûa of the city of Ashur." [K. 716.] **59.** Report from Nabûa concerning an unsuccessful observation of the moon. [K. 720.] **60.** Report from Nabûa concerning an observation of the sun and moon. [K. 802.] **61.** Astronomical report from Nabûa to the king's son. [K. 184.] **62.** Report from Ishtar-nadin-apli concerning an unsuccessful observation of the moon. [K. 78.] **63.** Report from Ishtar-nadin-apli concerning an unsuccessful observation of the moon. The text reads: "To the king my "lord, thy servant Ishtar-nadin-apli the chief of the astronomers of "Arbela (saith). Greeting to the king my lord. May Nabû and "Marduk and Ishtar of Arbela be propitious unto the king my "lord! We kept watch on the twenty-ninth day. The sky was "cloudy and we did not see the moon. [Dated on] the first day of "the month Shabaṭ of the eponymy of Bêl-kharrân-shadûa." [K. 297.] **64.** Report from Nabû-shum-iddina, which reads: "To the "Chief gardener, my lord, thy servant Nabû-shum-iddina, the "chief of the astronomers of Nineveh (saith). May Nabû and "Marduk be propitious unto the Chief-gardener, my lord! We "kept watch for the moon on the 14th day; the moon was "eclipsed." [K. 88.] **64A.** Report to the king from Mâr-Ishtar, stating that an expected eclipse of the sun had not taken place, and correcting a former report of an observation of Jupiter. [K. 480.]

65–103A are **contract tablets** recording **sales of slaves,** houses, land, loans, etc.

65. Sale of a female slave. [K. 331.] **66.** Sale of the slave Gula-rimat for ten and a-half manehs of silver. [K. 320.] **67.** Sale of seven slaves for three manehs of silver. B.C. 680. [K. 76.] **68.** Record of a loan of eight manehs and three shekels of silver. [K. 336.] **69.** Tablet and case recording a loan of ten shekels of silver; the interest to be paid was at the rate of twenty-five per cent. [K. 318.] **70.** Sale of a house in Nineveh for half a maneh of silver. [K. 305.] **71.** Sale of a piece of land for one maneh of silver. [K. 421.] **72.** Sale of a piece of land for eleven shekels of silver. [Sm. 921.] **73.** Tablet recording the exchange of two slaves. [K. 329.] **74.** Tablet recording the sale of the slave Arba'il-sharrat to Kiṣir-Ashur by Bêl-akhêshu for a maneh and a-half of silver; on the edge is the **Aramaean docket** "Sale of Arba'il-sarra." This tablet is dated in the eponymy of Sin-shar-uṣur, after B.C. 650. [K. 309.] **75.** Sale of a female slave for one maneh eight shekels of silver. [K. 281.] **76.** Sale of certain house property in Nineveh for thirty shekels of silver. B.C. 687. [K. 405.] **77.** Sale of three slaves for two manehs of silver. [81-2-4, 152.] **78.** Tablet recording the letting of a field by Arad-Ishtar, the son of Arad-Ashur, for two shekels of silver; dated in the eponymy of

Adad-rimâni, after B.C. 650. [K. 313.] **79.** Sale of a certain field for half a maneh and four shekels of silver. [K. 8528.] **80.** Fragment of a contract tablet inscribed with Aramean characters. [Rm. 188.] **81.** Tablet recording the sale of a house by Sharru-ludâri for two manehs of silver; dated in the eponymy of Sin-shar-uṣur, after B.C. 650. [K. 311.] **82.** Part of bilingual tablet in the **Aramean** and Assyrian languages recording a loan of barley. [K. 3784.] **83.** Tablet inscribed in Aramean with a record of a loan of barley. B.C. 674. [K. 3785.] **84.** Bilingual tablet in the Aramean and Assyrian languages recording a loan of barley. B.C. 682. [81–2–4, 147.] **85.** Tablet recording in the Assyrian language a loan of barley, with docket in Aramean. [Sm. 957.] **86.** Tablet recording the receipt of a pledge as security for a loan; written in the Aramean language. [81–2–4, 148.] **87.** Tablet inscribed in Assyrian with a record of a sale of barley. [K. 340.] **88.** Contract tablet in the form of a heart. [K. 373.] **89.** Tablet recording a lease of certain property for six years for twelve shekels of silver. [K. 330.] **90.** Tablet recording the sale of a house and estate for ten shekels of silver. [K. 293.] **91.** Tablet recording the sale of a field for twelve shekels of silver. [K. 299.] **92.** Tablet recording the sale of a female slave for half a maneh of silver. B.C. 687. [D.T. 12.] **93.** Tablet recording the sale of the estate of Lulabbir-sharrussu, the son of Marduk-shar-uṣur; dated in the eponymy of Sin-shar-uṣur, after B.C. 650. [K. 420.] **94.** Tablet recording the sale of a house in Nineveh for one maneh of silver. B.C. 692. [K. 294.] **95.** Tablet recording a **gift to the temple** of Enurta at Calah (Nimrûd) by four inhabitants of that city; dated in the eponymy of Ashur-gimil-tirri, after B.C. 650. [K. 382.] **96.** Tablet recording the sale of certain property and slaves for three manehs of silver. [K. 298.] **97.** Record of a loan of eight shekels of silver. [K. 364.] **98.** Tablet and case recording a sale of land. B.C. 680. [K. 3789.] **99.** Record of a loan of grain. [K. 291.] **100.** Tablet and case recording a loan of nine manehs and fifteen shekels of silver at twenty-five per cent. interest. [K. 342.] **101.** Tablet and case recording a loan of seventeen shekels of silver at twenty-five per cent. interest. [K. 374.] **102.** Tablet recording a legal decision concerning the ownership of a female slave. [K. 345.] **103.** Tablet recording a legal decision concerning the payment of a debt. [K. 362.] **103A.** Record of a loan of three manehs of silver, B.C. 686. [K. 343.]

104–195 are Assyrian **letters and despatches**, most of them written to the king. They are written on small tablets which could be easily carried by a messenger upon his person. Like letters of the early Babylonian period (see p. 97 f.), each was enclosed in an envelope of clay, on which was written the name of the person for whom it was intended and sometimes that of the writer.

104. Letter from **Sennacherib**, king of Assyria, B.C. 705–681, referring to certain objects given by him to his son **Esarhaddon**. This tablet was formerly known as the "Will of Sennacherib." [K. 1620.] **105.** Letter from Sennacherib to his father, **Sargon II.**, king of Assyria, B.C. 722–705, containing extracts from despatches which he has received concerning imperial affairs. [K. 5464.] **106.** Letter to Sargon II., king of Assyria, B.C. 722–705, concerning the movements of **Merodach-Baladan II.**, king of Babylonia, B.C. 721–710. [K. 114.] **107.** Letter from **Shamash-shum-ukîn**, king of Babylonia, to his brother Ashur-bani-pal, king of Assyria, about B.C. 668–626. [80–7–19, 17.] **108, 109.** Letter to the king from Ashur-riṣûa. Its envelope bears the inscription "To the king my lord, from Ashur-riṣûa," and two impressions of the writer's **seal**. [(108) 81–7–27, 199. (109) 81–7–27, 199A.] **110.** Letter to the king from Akkullânu, asking for a reward for having recovered a golden tablet which had been stolen by a mason from the temple of Ashur. [Rm. 69.] **111.** Letter to the king from Adad-shum-uṣur, returning thanks for a mark of favour. [K. 618.] **112.** Letter to the king concerning the removal of a golden canopy from the temple E-sagila, in Babylon. [Rm. 217.] **113.** Despatch to the king from Bêl-iḳîsha. [Sm. 764 + Sm. 1650.] **114.** Letter to the king from Upakhkhir-Bêl on public affairs. [Sm. 760.] **115.** Letter to the king from Ashur-bani concerning the transport of certain colossi on boats. [Sm. 1031.] **116.** Report on certain legends and other literary compositions to be inscribed on clay tablets for use in the **Royal Library** at Nineveh. [K. 821.] **117.** Letter to the king from Nabû-râm-nishêshu and Salamanu concerning religious matters. [Sm. 268A.] **118.** Letter to the king concerning Ikîi and the inhabitants of the land of 'Atai. [Sm. 456.] **119.** Letter to the king from Irashi-ilu reporting the completion of the **images of the gods** and the crown for the god Anu, etc., ordered by the king. [K. 646.] **120.** Letter to the king from Ashur-riṣûa on military affairs. [K. 194.] **121.** Letter to the king from Nabû-balâṭsu-iḳbi declaring his innocence of the charges brought against him. [K. 31.] **122.** Letter to the king from Adad-shum-uṣur on religious affairs. Mention is made of Nabû-nadin-shum, the king's brother. [Rm. 76.] **123.** Letter to the king from Bêl-liḳbi concerning public affairs in the city of Khêsa. [Rm. 77.] **124.** Part of a letter to the king from Ishtar-shum-erish concerning **astrological observations** of certain stars. [83–1–18, 10.]

Wall-Cases 4–9.—On the shelf below the tablets are:—**107.** White hard stone head of a lion; the inlay from the eyes, mouth, etc., is wanting. This fine object suggests Sumerian influence. [91,678.] **108–117.** A group of **pottery hands**, clasping battens, which were used as architectural ornaments, or perhaps as corbels. Some are inscribed in cuneiform, *e.g.*, 91,701, which bears the name

and titles, and genealogy of Ashur-naṣir-pal, B.C. 883–859. [90,964, 90,976, 90,977, 91,702, 91,703, 91,704, 91,705, 91,706.] **118–123.** A group of small terra-cotta figures of priests dressed as fishes. [91,835–8, 90,997, 90,999.] **124, 125.** Terra-cotta figures of bearded Assyrian priests. [90,996, 91,919.] **126.** Terra-cotta plaque with a figure of **Enkidu** (Eabani). [91,803.] **127.** Plaque with a seated figure holding a bird; behind is an attendant. [91,912.] **128.** Plaque with the figure of a Babylonian king. [91,891.] **129.** Plaque with a figure of **Enkidu** (Eabani), a being part man and part animal. [103,225.] **130–135.** Six bird-headed terra-cotta winged figures carrying buckets, perhaps representing the god Enurta. [90,989 – 90,992, 90,998, 91,839.] **136.** Seated figure of a deity. [103,224.] **137.** Plaque with figure of **Gilgamish** fighting a lion. [103,378.] **138.** Fragment of a vessel with two figures embracing. [113,181.] **139–143.** A group



Fine white limestone head of a lion.
[Wall-Case 3, 107.]



Steatite mould for casting small articles of jewellery.
[Wall-Case 9, 146.]

of heads of animals in black and white stones. [95,470, etc.] **144.** Plaque with a magical inscription on both sides. [91,923.] **145.** Terra-cotta pectoral with figures of a demon's head, the dagger-bearer demon and a priest; above them are the symbols of Sin, Ashur, Enlil and Ishtar. [91,899.] **146–151.** An interesting group of portions of steatite **moulds** for casting jewellery, pendants



Terra-cotta foundation-figure of a priest dressed as a fish. [Wall-Case 5, 118.]



Terra-cotta foundation-figure of a priest. [Wall-Case 5, 125.]

and other ornaments; a good typical example is 91,902. [91,901, 91,904, 92,665, etc.] **152.** Portion of a stone draughtboard. [90,963.] **153.** Steatite **kohl pot**, with three tubes. On the outsides in relief are figures of a lion and a sphinx, and scenes of family life. [91,905.]

Wall-Cases 16–21. On the shelf below the tablets is a collection of fragments of figures and vessels in hard stone, portions of hands and arms from statues, etc. From Nimrûd and other parts of Mesopotamia.

Wall-Cases 22–24.—Here are exhibited a series of architectural fragments in soft stone, a series of pots, bowls, etc., mostly glazed, and a number of miscellaneous antiquities of the later periods, Parthian, Sassanian and Arab. On the floor of Wall-Case 24 are the remains of a Sassanian bowl-burial, namely, two adult skulls in a flat oval bowl.

Wall-Cases 25–27.—First shelf. **154–160.** A group of capitals of small stone columns in the classical style of the Parthian Period. [92,219, 92,220, 92,225, 92,235–8.] **161–163.** Three capitals of stone columns in the form of human heads. [92,229, 92,233, 92,234.] Shelves 2–5. **I.** A miscellaneous collection of glazed pottery, bottles, jugs, vases, bowls, cups and saucers of the various periods (B.C. 900–A.D. 500). Worthy of note are:—**164.** Two-handled vase with convex sides, similar in shape to the Egyptian New Year vases. [92,205.] **165.** Vase of similar shape, with flat sides ornamented with concentric rings. [92,020.] **166.** Glazed rhyton in the form of an animal lying with its nose on its paws. [92,090.] **167, 168.** Two vases glazed in different colours arranged in a geometrical pattern. [92,038, 92,127.] **169–171.** Glazed jug with one handle [92,013], and two glazed vases. [92,010, 92,012.] Behind these is a miscellaneous collection of lamps of the Parthian Period. **II.** A group of bronze figures, chiefly of Greek and Roman gods and goddesses:—**172.** Aphrodite holding an apple. [93,519.] **173.** Hermes. [115,518.] **174.** Nike. [115,519.] **175.** Aphrodite. [115,520.] **176.** Eros. [115,640.] **177.** Figure of a private person—an orator (?). [115,641.] **III.** A group of figures of women in alabaster of the Parthian Period. Worthy of note are:—**178.** Alabaster figure of a woman fully draped. [91,593.] **179.** Alabaster figure of a woman, whose black hair is represented by bitumen. [91,673.] **180.** Portrait head of a Greek. [91,592.] **181.** Terra-cotta figure of a goddess, probably a Syrian goddess (Astarte ?). [92,215.] **182.** Alabaster base of a group of figures inscribed **ΕΥΤΥΧΕΙ.** [115,642.] On the floor of these cases are specimens of architectural ornaments: **183**, portion of a terra-cotta box with the figure of a ram [92,989]; **184**, hand and arm [91,922]; **185**, foot, wearing sandals, from a statue [92,003]; **186**, portion of a Sassanian terra-cotta bowl, with elaborate overlaid decoration [93,026]; **187**, terra-cotta cylindrical vessel (drainpipe ?) [92,001]; **188**, stone censer on a stand [92,218], and **189**, a portion of a Sassanian relief [92,002].

Wall-Cases 28–45.—**I.** First Shelf. A typical collection of undecorated pottery from various sites in Babylonia and Assyria, and belonging to various periods. **II.** Shelves 2–4 (Wall-Cases 28-32)

Terra-cotta figures of the **Babylonian** and **Classical Periods.** The former are either votive figures of the **goddess Ishtar** [91,822–91,833] or figures and heads of **birds** [91,867, 91,868, 92,882, 92,971], **animals** [81,862, 91,821, 91,866, 91,869] (rams, camels, horses with riders) and **fishes** [91,865]. The latter, *i.e.*, figures of the classical period, consist of:—Mother and child [91,791, 91,800, 91,815, 91,853]; single **female figures** [91,793, 91,886, 91,893, 92,213, 92,214, 94,344]; recumbent females [91,785–8]; single **male figures** [91,799, 91,808, 91,814, 91,816, 91,817, 91,857, 91,860, 91,887, 91,889, 91,926, 92,212]; **Europa** on the Bull [91,782]; **Cupid and Psyche** [91,792, 91,795, 91,807, 91,892, 91,917]; terra-cotta **relief**, man with hunting dog [91,911]; terra-cotta **masks** in the Roman style [91,927, 91,929, 92,239, 92,240]; plaque with relief representing a hunter about to spear a lion [91,908]; terra-cotta wreath-shaped object of unknown use [92,241]; terra-cotta mould for making figures of Ishtar [103,226]. On the second and third shelves of Wall-Cases 28–45 is exhibited a large and comprehensive collection of **terra-cotta bowls** which were used for magical purposes. They were found chiefly on the sites of ancient cities in Babylonia, at Abu Ḥabbah, Maḥmûdîyah,



Terra-cotta votive figure of a woman suckling a child. [Wall-Case 32, 91,853.]



Terra-cotta plaque stamped with a scene representing a man leading a dog. [Wall-Case 28, 91,911.]

Derr, Tall-Ibrâhîm, Bâbil, Birs-i-Nimrûd, Niffar, etc., close to the surface of the ground. The insides are covered with inscriptions in the square **Hebrew** character [*e.g.*, 91,723], **Syriac** and **Mandaïtic** [*e.g.*, 91,724]. Usually the writing runs in concentric circles from



Terra-cotta group representing Europa and the bull.
[Wall-Case 31, 91,782.]

the edge to the bottom of the bowls, but sometimes the text is arranged in three sections. The inscriptions are **incantations** of various kinds, some being spells to cure a special disease, and some to protect houses and their owners from the attacks of ghosts, fiends, devils and night spirits of every kind. These bowls were

made for and used by the Jewish people who lived in Mesopotamia from about A.D. 200 to A.D. 500, or even later. The texts contain many allusions to passages from Scripture, and they mention the seal of Solomon, and the sixty mighty men who stood round his couch, etc. Formerly it was thought that these bowls were used in administering magical potions, but the perfect state of the writing proves that such cannot have been the case. These bowls have



Terra-cotta bowl with Mandaïtic inscription.
[Wall-Case 31, 91,724.]

been found at the four corners of the foundations of houses, sometimes single specimens inverted, and sometimes in pairs, one being inverted over the other. These facts suggest that devils were trapped in this manner, and that the practice was derived from ancient Babylonian magic. For on a tablet in the British Museum (K. 3586, see Wall-Case 33) inscribed with a ban we read: "(The devil) which they catch in the best chamber, let them seal him

with a basin (*kakkultu*, 𒅗 𒀀𒆳 𒀀𒃻) that has no opening." Hence we often find on these bowls drawings of devils presumably thus trapped, *e.g.*, 91,781 and 91,736. The unique specimen 91,723 is furnished with a projection or knob, which was perhaps intended to crush the devil when the bowl was inverted. **190–198.** A group of **heads of** the demon **Pazuzu,** 𒀀𒊑 𒀭𒉡𒁹𒁹𒁹 𒀀𒁹𒁹 𒀀𒁹𒁹. These are pierced through the ears or elsewhere, and were probably worn by persons to prevent their being attacked by demons. Four



Terra-cotta figure of a Babylonian demon.
[Wall-Case 33, 22,458.]



Limestone head of a Babylonian demon.
[Wall-Case 33, 22,459.]

examples are inscribed with magical texts. [91,873, 93,036, 91,874, 93,089, 114,899, 91,876, 103,383, 22,459, 91,875.] **199.** Bronze plaque which is thought to have been worn as an amulet. On one side in high relief is the figure of Pazuzu, part human, part animal and part bird. On the other side, surmounted by a demon's head, are four scenes depicting a ritual performance to expel the demon **Labartu** from a possessed man. The meaning of the scenes of the first two registers is doubtful, but they seem to suggest a man riding out to capture an animal for sacrifice, and the tethering of the

same for slaughter. In the third register we see the sick man on his bed, and in the fourth, Labartu in a boat crossing a river on her way to the Underworld. [108,979.] **200.** Terra-cotta model of the demon of the west wind (?). Its chief characteristics resemble those of Pazuzu. [22,458.]

An interesting group of fragments of alabaster and stone vases, etc. (Wall-Cases 34, 35):—**201, 202.** Fragments of a bowl dedicated to Nergal by Sennacherib. [90,960, 91,583.] **203.** Part of a lapis-lazuli mace-head with an inscription mentioning Tukulti-Enurta, king of Assyria. [91,452.] **204.** Fragment of a vase on which are cut the figure of a lion and the Assyrian word for "palace,"  . Reign of Sargon II. [104,894.] **205.** Fragment of a vase dedicated to Enurta, with a relief representing the sack of a city. [91,582.] **206, 207.** Fragments of a vase dedicated to a goddess by a private individual. [91,458, 91,584.] **208, 209.** Fragments of vases inscribed with the name of **Adad-nirari I.**, about B.C. 1310. [90,956, 90,957.] **210.** Fragment of a bowl of **Sargon II.**, B.C. 721–705. [91,460.] **211, 212.** Fragments of bowls of Ashur-bani-pal, B.C. 668–625. [91,588.] **213–217.** Fragments of alabaster vases inscribed with the name of **Xerxes**, B.C. 485–465, in Persian, Elamite (Anzanite) and Babylonian, thus :—

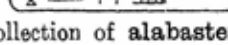
Transcription.

KH-SHA-YA-A-R-SHA-A

IK-SHI-IR-SHA

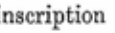
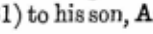
KHI-SHI-' -AR-SHA-'

[88,339, 91,453–55, 91,459.]

218. Fragment of a vase inscribed with the name of Xerxes in hieroglyphs,  . [91,456.]

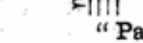
A large collection of **alabaster** and **aragonite bowls, vases, cups, bottles, flasks,** etc., the greater number of which were probably imported from Egypt. [See Fourth Egyptian Room, Wall-Cases 159–166.] Among these of special interest are:—**219.** Alabaster vase made for **Sargon II.** After the figure of a lion

* = Prefix determinative of a person's name.

comes the inscription  . The engraver has omitted the sign for one half of the king's name,  *sharru*. [91,595.] **220.** Aragonite vase with two lugs, with an inscription in cuneiform stating that the vase was given by **Sennacherib** (B.C. 705–681) to his son, **Ashur-ilia-ibalaṭ**,  , and the king invokes curses on any man who shall steal it. The text states that the stone employed is called "nakhbu . . ."  [93,088.]

Opaque glass vase inscribed with the name of Sargon, king of Assyria, B.C. 722–705. [Wall-Case 43, 90,952.]

A series of **glass bottles, phials, vases**, etc., chiefly from Nimrûd [Wall-Cases 42–45, shelves 4 and 6.] They belong to various periods, the earliest being of the time of Sargon II., B.C. 721–705, and the last of Xth or XIth centuries A.D. **221.** Greenish **opaque glass vase** with two lugs inscribed with the figure of the lion (which is often found on antiquities that were the personal property of Sargon II.), and the words



"**Palace of Sargon.**" [90,952.]

222. Oval plano-convex piece of **rock crystal** with flaws and striae. The edge has been ground and bevelled, presumably for setting in a mount or inlaying. When this object was brought from Nimrûd about the year 1850 it was thought by some to be a lens, which had belonged to an astronomical instrument; but this is not the case, and the piece of crystal was probably part of a personal ornament. [Length 1⅝ in., width 1⅜ in., maximum thickness $\frac{4}{10}$ in. 90,959.]

223–225. Specimens of ancient glass showing the iridescence caused by contact with damp earth. [91,569, 91,577, 91,579.]

Wall-Cases 28, 29 (Fifth shelf). [The following numbers are continued from Wall-Case 21.]

125. Letter to the king from Ishtar-shum-erish concerning astrological matters. [83-1-18, 9.] **126.** Letter to the king from Balasî concerning certain **omens** about which the king had inquired. [82-5-22, 169.] **127.** Letter to the king from Têm-Ashur. [79-7-8, 138.] **128.** Letter to the king from Arad-Nabû on religious matters. [80-7-19, 23.] **129.** Letter to the king from Nabû-nadin-shum on religious matters. [81-2-4, 49.] **130.** Letter to the king from Nabû-bani-akhê. [81-2-4, 50.] **131.** Letter to the king from Ishtar-shum-erish. [81-7-27, 29.] **132.** Letter to the king from Marduk-shar-uṣur. [81-2-4, 52.] **133.** Letter to the king from Adad-shum-uṣur, informing him of the execution of his orders. [81-2-4, 53.] **134.** Letter to the king from Ashur-riṣûa on public affairs. [81-2-4, 55.] **135.** Letter to the king from Adad-shum-uṣur and Arad-Ea. [81-2-4, 58.] **136.** Letter to Bêl-ibni from the king asking for a fuller report concerning the people of Peḳod. [K. 95.] **137.** Letter to the king from Balasî. [80-7-19, 21.] **138.** Letter to the king from Marduk-apal-iddina on private affairs. [Rm. 67.] **139.** Letter to the king from Nabû shar-akhêshu reporting the successful **suppression of a revolt.** [Rm. 78.] **140.** Letter to the king from Ishtar-shum-erish concerning certain lucky days. [Rm. 73.] **141.** Letter to the king from Kudurru on military affairs. [K. 82.] **142.** Letter to the king from Adad-ibni passing on a Babylonian who has a message to deliver to the king in person. The text reads:—"To the king, "my lord (from) thy servant, Adad-ibni. Greeting unto the king "my lord. This Babylonian came to me and said, 'My message "must be delivered by my own mouth. Let them bring me into "the palace.' Now therefore I have caused them to bring him "into the presence of the king my lord and let the king my lord "ask him what his message is. I caused them to take him unto "the king my lord from the city of Ṣaddu on the twenty-eighth "day of the month." [K. 498.] **143.** Letter to the king from Nabû-shum-iddina announcing the arrival of twenty-five mares from Calah (Nimrûd), Nineveh, and Dûr-Sharrukîn (Khorsabad). [K. 493.] **144.** Letter to a high official from Nabû-zêr-lishir informing him of the result of his observations of certain **omens,** and describing the **ceremonies** which he has performed. The letter concludes with a reference to public affairs. [K. 112.] **145.** Letter to the king from Nabû-ushabshi concerning public affairs. [K. 528.] **146.** Letter to the king from Nabû-shum-lishir announcing the success of military operations against the Babylonians, and regretting the loss of a golden ring which the king had given him. [K. 509.] **147.** Letter to the king from Bêl-iḳîsha. [K. 117.] **148.** Letter to the king from Na'id-ilu concerning the transport of one hundred and twenty mares. [K. 146.] **149.** Letter

to the king from Adad-shum-uṣur congratulating him upon his accession to the throne, and recommending his son Arad-Gula for an appointment in the king's household. [K. 183.] **150.** Letter to the king from Marduk-shum-uṣur. [83–1–18, 6.] **151.** Report from certain inhabitants of the city of Darata on military affairs. [K. 186.] **152.** Letter to the king from Nergal-sharrani on religious matters. [82–5–22, 96.] **153.** Letter to the king from Arad-Nanâ. [83–118–2.] **154.** Letter to the king from Ishtar-shum-erish, an astrologer, informing him that his magical books set no ban on the project about which the king has consulted him. [K. 522.] **155.** Letter to Nabû-ushabshi from the king dated in the eponymy of Bel-illatua. [82–5–22, 91.] **156.** Letter to the king from Kudurru thanking him for having sent a physician by whom he has been cured of a sickness, and explaining how he has been prevented from tendering his thanks in person. The text reads:—"To the king of the world, my lord, (from) thy servant "Kudurru. May the city of Erech and the temple E-anna be "propitious unto the king of the world, my lord! I pray daily "unto Ishtar the goddess of Erech and the goddess Nanâ for (the "preservation of) the life of the king my lord. Iḳîsha-aplu, the "physician, whom the king my lord sent to save my life, hath "healed me. May the great gods of heaven and earth be propitious "unto the king my lord, and may they stablish for ever the throne "of the king my lord in the heavens! For I was dead, and the "king my lord hath made me to live, and the kindness of the king "my lord toward me is exceeding great. I set out to see the king "my lord, saying, 'I will go and behold the face of the king my "lord; I will go down and I shall live indeed!' But as I was on "the Erech road an officer turned me back, saying: 'A captain "hath brought a sealed letter for thee from the palace, and thou "must return with me to Erech.' He carried out the orders (of "the king my lord) and brought me back to Erech. I would that "the king my lord should know (this)." [K. 81.] **157.** Letter concerning the transport of fifty-one horses, the property of a prince. [Sm. 51.] **158.** Letter to the king from Adad-shum-uṣur. [81–2–4, 69.] **159.** Letter to the king from Nabû-shum-iddina concerning the transport of horses. [82–5–22, 99.] **160.** Letter to the king from Marduk-shum-uṣur on private affairs. [Sm. 152.] **161.** Letter to the king from Ishtar-shum-erish, an astrologer, concerning a pledge or compact to be entered into by all classes of soothsayers on the 16th of Nisan. [K. 572.] **162.** Letter to the king from Arad-Nanâ concerning the treatment of a sick man. [Sm. 1064.] **163.** Letter to the king from Nadinu announcing the arrival of one hundred and sixty horses in three companies. [81–2–4, 57.] **164.** Letter to Bêl-ibni from the king. [82–5–22, 97.] **165.** Letter to Bêl-ibni from the king concerning Mushezib-Marduk, a high official. [67–4–2, 1.] **166.** Letter

to the king from Nabû-nadin-shum acknowledging the receipt of a letter and asking for further instructions. [K. 483.] **167.** Letter to the queen-mother from Asharidu reporting that he has taken over the duties of the watch. [K. 478.] **168.** Letter from **Ashur-banî-pal**, king of Assyria, to Sin-shar-uṣur, concerning **Ummanigash**, who afterwards became king of Elam. [K. 824.] **169.** Letter to the **queen-mother** from Aplâ consoling her with the assurance that the king, who is on a perilous expedition, is under the special protection of the gods. The text reads:—"To the mother of the king, my lady, (from) thy servant Aplâ. "May Bêl and Nabû unto the mother of the king, my lady, be "propitious. Now I pray daily unto Nabû and Nanâ that health "and length of days unto the king of the world, my lord, and "unto the mother of the king, my lady (may be given). Let the "mother of the king, my lady, be of good cheer, for a (heavenly) "messenger of good luck from Bêl and Nabû walketh beside the "king of the world my lord." [K. 523.] **170.** Letter to the queen-mother from the king stating that he has carried out her wishes in respect of the slave of Amushi. [K. 486.] **171.** Letter to the king from Banî stating that his hope of the recovery of Nabû-nadin-shum rests on his trust in Bêl, Nabû, and the other gods. [K. 512.] **172.** Despatch to **Sargon II.**, king of Assyria, B.C. 722–705, from Abia-ittia, concerning military affairs in the land of Elam. [Rm. 215.] **173.** Letter to the king from Balasî. [82–5–22, 94.] **174.** Letter to the king's daughter from Nabû-nadin-shum praying for her favour and that of her father. [K. 476.] **175.** Letter to the king from Nabû-shum-iddina concerning horses. [83–7–19, 26.] **176.** Letter to the king from Akkullânu, asking for an answer to his former letter. The text reads:—"To the king my lord "(from) thy servant Akkullânu. Greeting unto the king my lord. "May Nabû and Marduk be propitious unto the king my lord and "(send) prosperity to the king my lord, both joy to his heart and "health to his body. May the king my lord send an answer to my "(former) letter." [K. 604.] **177.** Letter to the king from Nabû-shum-iddina concerning the transport of eighteen horses. [82–5–22, 172.] **178.** Letter to the king from Nabû-nadin-shum concerning magical **signs and portents**. [K. 21.] **179.** Letter to the king from Nergal-eṭir concerning the transport of horses. [K. 526.] **180.** Letter to the king from Adad-shum-uṣur. [K. 167.] **181.** Letter to the king from Apil-Ishtar, reporting that the king's orders have been executed. [82–5–22, 98.] **182.** Letter to the king from Bêl-iḳîsha, reporting the dilapidation of the Royal Palace and recommending orders for its restoration. [Sm. 1034.] **183.** Part of a letter from a prince. [Rm. 72.] **184.** Letter to the king from Shamash-mîta-muballiṭ, asking for the services of a physician on behalf of a lady of the court. The text reads:—"To the king my "lord, from thy servant Shamash-mîta-muballiṭ. Greeting unto

"the king my lord. May Nabû and Marduk be most gracious "and propitious unto the king my lord. The lady Bau-gamelat "is grievously sick and is unable to eat. Now let the king my "lord give the order for a physician to come and see her." [82–5–22, 174.] **185.** Letter to the Crown Prince from Naṣiru on private affairs. [Bu. 91–5–9, 148.] **186.** Letter to the king from Nadinu, concerning horses. [80–7–19, 25.] **187.** Letter to the king from Nabû-akhê-irba, concerning an **eclipse of the moon** and the direction in which the shadow travelled. [83–1–18, 40.] **188.** Letter to the king from Adad-shum-uṣur, concerning forecasts. [83–1–18, 33.] **189.** Letter to the king from Balasî, concerning forecasts. [83–1–18, 37.] **190.** Letter to the king from Ṣallai and another official on public affairs. [Bu. 91–5–9, 157.] **191.** Letter to the king from Nabû-râm-nishêshu on private business. [Bu. 91–5–9, 105.] **192.** Letter to the king from Arad-Nabû, reporting that certain sacrificial ceremonies have been performed. [83–1–18, 35.] **193.** Letter to the king from Nabû-shar-uṣur concerning religious matters. [Bu. 91–5–9, 12.] **194.** Letter to the king from Nergal-sharrani, concerning forecasts. [83–1–18, 38.] **195.** Letter to the king from Ashur-riṣûa. [83–1–18, 13.]

Wall-Cases 29–33 (Fifth shelf). Here are exhibited series of tablets inscribed in Sumerian and Assyrian, with **incantations** and directions for the performance of religious and magical **rites and ceremonies.**

1–12. A series of eight tablets inscribed with Assyrian incantations, addressed chiefly to the **Fire-god** by those who believed themselves to be under the influence of spells and bewitchments. To this series the Assyrians gave the name of **Maḳlû**, *i.e.*, "Burning," because the recital of certain of the incantations was accompanied by the **burning of small figures** made of various substances. **1. First** tablet of the Series, containing an incantation to the gods of the night, followed by a number of short formulæ, which were to be recited for the removal of the evil effects of magic and sorcery. The tablet ends with an invocation to the Fire-god which reads:—"O Nusku, thou mighty one, thou Offspring of Anu, thou "Image of the Father, First-born of Enlil, Produce of the Ocean, "Created One of Ea! I have raised on high the torch, and I have "given light unto thee. The magician hath enchanted me; with the "spell wherewith he hath bound me, bind thou him! The witch "hath enchanted me; with the spell wherewith she hath bound me, "bind thou her! The sorcerer hath enchanted me; with the spell "wherewith he hath bound me, bind thou him! The sorceress hath "enchanted me; with the spell wherewith she hath bound me, "bind thou her! The woman who worketh magic hath enchanted "me; with the spell wherewith she hath bound me, bind thou her! "And may the Fire-god, the mighty one, make of no effect the

"incantations, spells and charms of those who have made figures in "my image, and drawn pictures of my form, who have caught my "spittle, who have plucked out my hair, who have rent my "garments and who have hindered my feet in passing through "the dust!" Whilst the suppliant was reciting the above he burnt figures or pictures of the devils and fiends called utukku, shêdu, rabiṣu, ekimmu, labartu, labisi, akhazu, lilû, lilîtu (*i.e.*, the Lilith of Isaiah xxxiv., 14), etc. [K. 43.]

2. Second Tablet of the Series, containing incantations to the Fire-god, the recital of which was to be accompanied by the **burning of images** of wax, bronze, honey, clay, bitumen, the flower of sesame, seed, lime, wood, etc. As a specimen, the following may be quoted:—"O thou mighty Fire-god, First-born of Anu, thou "shining and exalted Offspring of Shalash, thou great and radiant "Being, thou Eternal Name of the gods, who givest offerings unto "the gods and the Igigi (*i.e.*, the Spirits of Heaven), who makest "light for the Anunnaki (*i.e.*, the Spirits of Earth), the great gods. ". . . . . As this image quivereth and dissolveth and melteth "away, even so may the sorcerer and sorceress quiver and dissolve "and melt away!" Whilst the priest was reciting these words he burnt in the fire a bitumen figure of the evil spirit who was to be exorcised. [K. 2455.]

3. Third Tablet of the Series, containing **exorcisms of witches,** and charms against the spells which they cast upon men. The following is an example of them:—"O witch, whosoever thou "art, whose heart conceiveth my misfortune, whose tongue uttereth "spells against me, whose lips poison me, and in whose footsteps "death standeth, I ban thy mouth, I ban thy tongue, I ban thy "glittering eyes, I ban thy swift feet, I ban thy toiling knees, I ban "thy laden hands, I bind thy hands behind. And may the Moon-god "(Sin) destroy thy body, and may he cast thee into the Lake of "Water and of Fire!" [K. 2728.]

4–5. Fourth Tablet of the Series, containing incantations against those who can inflict harm upon a man by means of ceremonies performed and spells cast upon his image. [K. 2454.]

6. Fifth Tablet of the Series, containing incantations, some of which were recited during the performance of magical ceremonies wherein plants played a prominent part. [K. 2544.]

7 and 8. Sixth Tablet of the Series, containing incantations against witches and sorceresses. [K. 2391.]

9. Seventh Tablet of the Series, containing incantations of a similar character. [K. 2950.]

10 and 12. Eighth Tablet of the Series, containing a list of all the incantations in the work. [K. 2961.]

13 and 14. Tablets giving recipes and prescriptions for certain internal maladies. They form the second and third sections of a work entitled "If a man has the *sudlum* sickness." [K. 61.]

15–21. A series of nine tablets inscribed with Sumerian and Assyrian incantations and magical formulæ which were to be addressed to various deities on behalf of the man upon whom a **ban** has been laid for the committal of some sin. To this series the Assyrians gave the name **Shurpu,** *i.e.*, "Burning," because the recital of certain of the magical formulæ was accompanied by the **burning of various objects** which were cast into the fire. The first tablet of the series is wanting.

15. Second Tablet of the Series, containing a list of sins, the committal of any one of which would bring a ban upon a man, and invocations to a number of gods. [K. 150.]

16. Third Tablet of the Series, containing a list of the various kinds of ban which could be put upon a man, and from which the priest, by the help of Marduk, could free him. [K. 2972.]

17. Fourth Tablet of the Series, containing addresses to the various gods on behalf of a man who had been bewitched. [K. 2333.]

18. Sixth Tablet of the Series, containing an incantation to Marduk on behalf of a man whom a demon has plagued with sickness. When it had been recited the priest cast into the fire a pod of garlic, a date, a palm frond, a sheep skin, a goat skin, a piece of wool, certain seeds, and as these objects were consumed and disappeared in the fire, so the ban was loosed from the offender. [K. 65.]

19. Seventh Tablet of the Series, containing an incantation in Sumerian and Assyrian intended to procure the help of Marduk on behalf of a man who is bewitched. [K. 136.]

20. Eighth Tablet of the Series, containing a series of invocations to the gods and goddesses Nabû and Tashmetu, Anu and Antu, Bêl and Bêlit, Ea, Sin, Shamash, Marduk, and other gods; and a list of the spells from which the suppliant prays to be freed, etc. [K. 2866.]

21. Ninth Tablet of the Series, containing a series of short incantations; in the ceremonies which were to be performed during their recital certain plants and sprigs of shrubs play an important part. [K. 2427.]

22–29. Tablets inscribed with Assyrian prayers which belong to the class called by the Assyrians, "**The Prayers of the Lifting of the Hand.**" Many of the prayers were intended to divert from the king and his palace and his land the evils which were believed to follow in the train of **an eclipse of the moon**; others were used to secure to a suppliant a return of the favour of his god or goddess; others warded off sickness and disease, and freed a man from spells and the influences of evil spirits. Many of these prayers are accompanied by rubrical directions concerning the seasons of prayer, and the making of offerings and instructions for the performance of ceremonies.

22. Prayers to be said to the god Adad, and directions for accompanying ceremonies. [K. 2741.] **23.** Prayers to be recited and regulations for ceremonies to be performed in honour of the god Merodach. [K. 163.] **24.** Prayers to the gods Anu, Nusku, Sin, Bau, and Shamash. [K. 2106.] **25.** Prayers to the god Nebo. [K. 140.] **26.** Prayers to the Moon-god and to the goddess Tashmetu. [K. 155.] **27.** Assyrian prayer to the goddess Ishtar. [K. 2396.] **28.** A prayer of Ashur-bani-pal, king of Assyria, B.C. 668–626. [K. 2836.] **29. A prayer of Ashur-bani-pal,** king of Assyria, B.C. 668–626, in which is contained the following interesting petition:—"O Adad, the prince of heaven and earth, at whose command "mankind was created, speak thou the word and let the gods take "their stand by thee. Plead thou my cause and grant me a favour-"able judgment. For I, Ashur-bani-pal, am thy servant and the "son of my god Ashur, and of my goddess Ashuritu. I make my "petition unto thee and I ascribe praise unto thee, because the evil "which followeth the eclipse of the moon and the hostility of the "powers of heaven and evil portents are in my palace and in my "land; and because evil bewitchment and unclean disease, and "transgression and iniquity and sin are in my body; and because an "evil spectre is bound unto me. Accept thou the lifting up of my "hand, give heed unto my prayer, set me free from the spell which "bindeth me, do away my sin, and let there be averted any evil "whatsoever which threateneth my life. Let a good spirit be ever "at my head! May the god and goddess of mankind [*i.e.*, Ashur "and Ashuritu] be favourable unto me! Let me live by thy "command! Let me bow down and extol thy greatness!" [K. 2808.] **30.** The fifth tablet of a numbered series inscribed in Sumerian and Assyrian with **incantations against evil spirits,** and invocations to the celestial and terrestrial powers who were believed to produce and to remove sickness and disease. [K. 2507.] **31, 32.** Copies of the sixteenth tablet of the same series. [KK. 4870, 2968.]

Wall-Cases 33–38 (Fifth shelf).—Assyrian **Prayers, Hymns, Litanies, and Incantations,** and Bilingual **Religious Texts** in the Sumerian and Assyrian languages.

1. Incantations, prayers, and directions for the performance of certain ceremonies. [K. 2423.] **2.** Incantations in Sumerian with Assyrian translations. [K. 3586.] **3.** Sumerian hymn to the Moon-god with Assyrian translation. The following extract will illustrate its contents:—"Who is supreme in heaven? Thou alone "art supreme. Who is supreme on earth? Thou alone art supreme. "Thy will is made known in heaven and the spirits thereof bow low "before thee. Thy will is made known upon earth and the spirits "thereof kiss the ground before thee . . . Thy mighty word createth "right and ordaineth justice for mankind, and thy powerful ordinance "reacheth unto the uttermost parts of heaven and earth. Who

"can know thy will and who can dispute it? O Lord, thy "sovereignty is in heaven and upon earth! Among the gods thy "brethren there is none who is like unto thee, O thou king of kings "whose judgments are inscrutable and whose divinity is unsur-"passed." [K. 2861.] **4. Alliterative hymn** in Assyrian in the form of an **acrostic.** [D.T. 83.] **5.** Alliterative hymn in Assyrian in the form of an **acrostic.** The initial and final syllables of the lines, read downwards, form the same sentence. [K. 8204.] **6.** Prayer to the gods Ea, Shamash, and Marduk against the evil effects caused by an eclipse of the moon. [K. 3859.] **7, 8, 9.** A group of tablets of unusual size and form inscribed, in unusual Assyrian characters, with prayers and a number of questions concerning current political events in Assyria addressed to the **oracle of Shamash,** the Sun-god. They date from the reign of **Esarhaddon,** king of Assyria from B.C. 681 to B.C. 669. [KK. 195, 83-1-18, 697, and 82-5-22, 175.] **10, 11.** Assyrian hymn to the god Nabû (Nebo). [K. 2361.] **12.** Assyrian prayer to the Sun-god. [Sm. 787.] **13.** Copy of a prayer addressed to the goddess **Ishtar** by **Ashur-naṣir-pal I.,** king of Assyria, about B.C. 1049–1031, the son of Shamshi-Adad V., king of Assyria, asking her forgiveness. This copy was made for the Royal Library at Nineveh by the order of King Ashur-bani-pal. The following extract will illustrate Assyrian royal prayers:—"Unto the "queen of the gods, into whose hands are committed the behests "of the great gods, unto the Lady of Nineveh, the queen of "the gods, the exalted one, unto the daughter of the Moon-god, "the twin-sister of the Sun-god, unto her who ruleth all kingdoms, "unto the Goddess of the world who determineth decrees, unto the "Lady of heaven and earth who receiveth supplication, unto the "merciful Goddess who hearkeneth unto entreaty, who receiveth "prayer, who loveth righteousness, I make my prayer unto Ishtar "to whom all confusion is a cause of grief. The sorrows which "I see I lament before thee. Incline thine ear unto my words of "lamentation and let thine heart be opened unto my sorrowful "speech. Turn thy face unto me, O Lady, so that by reason "thereof the heart of thy servant may be made strong! I, Ashur-"naṣir-pal, the sorrowful one, am thine humble servant; I, who am "beloved by thee, make offerings unto thee and adore thy "divinity . . . . I was born in the mountains which no man "knoweth; I was without understanding and I prayed not to thy "majesty. Moreover the people of Assyria did not recognize and "did not accept thy divinity. But thou, O Ishtar, thou mighty "Queen of the gods, by the lifting up of thine eyes didst teach me, "for thou didst desire my rule. Thou didst take me from the "mountains, and didst make me the Door of the Peoples, . . . and "thou, O Ishtar, didst make great my name! . . . As concern-"ing that for which thou art wroth with me, grant me forgiveness.

"Let thine anger be appeased, and let thine heart be merci-"fully inclined towards me." [81–2–4, 188.] **14.** Sumerian hymn to the goddess Ishtar with an Assyrian translation. [Sm. 954.] **15.** Prayers addressed to the god Nebo by Ashur-bani-pal, king of Assyria, B.C. 668–626, and the answers returned by the god thereto. [K. 1285.] **16.** Inscription of Ashur-bani-pal, king of Assyria, B.C. 668–626, relating his pious works in Assyrian temples, and his observance of the rites due to his dead predecessors, and lamenting his own ill-fortune. [K. 891.] **17.** Assyrian copy of a text prescribing ceremonies to be performed when an eclipse of the moon takes place on certain days. The original document was preserved at Nippur. [Bu. 88–5–12, 11.] **18, 19.** Tablets of the class described under 7. [K. 11,440.] **20.** Tablet of a similar class to 7, 8, 9, etc., inscribed during the reign of **Ashur-bani-pal**, king of Assyria from B.C. 668 to B.C. 626. [K. 1288.] **21.** Replies of the oracle of the goddess Ishtar to **Esarhaddon**, king of Assyria, B.C. 681–668. [K. 4310.] **22.** Assyrian hymn to the Sun-god. [K. 3182.] **23.** Sumerian incantations with Assyrian translations. [K. 3169.] **24.** Tablet containing medical observations of infants. [K. 3628.] **25.** Part of a tablet inscribed with incantations. [K.138.] **26.** Assyrian hymn to the Sun-god. [K. 3474.] **27.** Sumerian hymn with interlinear Assyrian translations, copied from an old original. [K. 257.] **28.** Hymns to the Sun-god. [K. 256.] **29.** Sumerian incantations with Assyrian translations. [K. 2869.] **30.** Copy of a collection of prayers made from an ancient and partly effaced original. [K. 2529.] **31.** Incantations, prayers, and directions for ceremonies to be performed for the benefit of sick people. [K. 4023.] **32.** Sumerian hymns and incantations to the Sun-god, with Assyrian translations. [K. 4872.] **33.** Sumerian penitential psalm with an Assyrian translation. [K. 1296.] **34.** List of offerings to be made to certain gods on certain days. [K. 1362.] **35.** Sumerian litany with an Assyrian translation. [K. 2811.] **36.** Sumerian hymn with an Assyrian translation. [K. 2485.] **37.** Portions of a hymn forming the eleventh tablet of a series of religious texts. [K. 2862.] **38.** Incantations and directions for ceremonies. [K. 2587.] **39.** Assyrian prayers in the form of a litany. [K. 2789 + K. 4964 + K. 4966.] **40.** Incantations arranged for liturgical purposes. [K. 132.] **41.** Recipes and prescriptions for the use of sick people, forming the first section of the work "If a man has the *sudlum* sickness." [K. 191.]

Wall-Cases 38–41 (Fifth shelf).—Here is exhibited a collection of **Omen Tablets** belonging to different series, some of which contain astrological forecasts. By means of Omen Tablets the Babylonian and Assyrian priests from time immemorial predicted events which they believed would happen in the near or in the remote future. They deduced their omens from

the appearance of the entrails and particularly **the liver** of sacrificial victims; from dreams and visions of the night; from the appearance and condition of human and animal offspring at birth; from the various actions or events which took place in the life of a king or of one of his subjects; from the appearance and actions of animals, birds, fish, and reptiles; from the form of a man's shadow (?); from fire, flame, light, or smoke; from the state and condition of cities and their streets, and of lands, fields, marshes, rivers, etc. The events predicted by the Omen Tablets refer chiefly to evils which may fall upon the king and his people and country, such as sickness, death, pestilence and famine, drought, inundation, etc.; and to the chances of prosperity and well-being of crops and farm-stock. **Astrological Forecasts** were grouped in a similar manner to the Omen Tablets. They were deduced from eclipses of the sun and moon, from the positions of the planets and other stars, from observations of meteors and shooting stars, from the direction of the wind, from storms, and weather of all kinds, from the shape, form, colour, and movements of clouds, and from thunder and lightning. The events predicted were similar to the deductions made from omens. It should be noted that some of the events referred to on Omen Tablets are not occurrences of real life, but are beheld only in **dreams.**

Specimens of a large series of tablets inscribed with omens called by the Assyrians, "*shumma alu ina mîlî shakin.*" The omens in this series are drawn chiefly from the state and condition of cities and their streets, from fields, lands, marshes, rivers, etc., and from the events which take place in them. This series contained at least one hundred and six numbered tablets. 19 is the sixty-first tablet; 20 is the fifth tablet; and 21 is the one hundred and fourth tablet of the series.

1. Omens derived from the appearance of scorpions in a house, etc. [K. 3974.] **2.** Omens derived from the actions of various animals. [K. 4038.] **3.** Omens derived from the actions of pigs. [Bu. 91–5–9, 213.] **4.** Omens derived from the events which take place in a city. [K. 3811.] **5.** Omens derived from snakes. [K. 2128.] **6.** Omens derived from the bites of horses, asses, etc. [K. 3886.] **7.** Omens derived from the births of lions and other animals. [K. 3970.] **8.** Omens derived from the observation of the fire and smoke which arise from a burnt offering. [K. 3821.] **9.** Omens concerning the making of coffins. [K. 3554.] **10.** Omens derived from the flutterings of a bird. [K. 4001.] **11.** Omens derived from incidents that may happen to the king whilst driving in his chariot. [K. 3836 + K. 6479 + K. 7211 + Sm. 1116.]

12. Omens derived from incidents which may happen to the king and his companions whilst driving. [K. 3944.] **13.** Omens derived from the condition of cities and from the events which take place therein. [K. 1367.] **14.** Omens derived from the condition of the king's bow. [K. 3880.] **15.** Omens for the twelve months of the year. [K. 32.] **16.** Omens derived from observations of the flight of a bird. [K. 3892.] **17.** Omens concerning dogs. The following is an extract from the text:—"When a yellow dog entereth a "palace, there will be destruction in the gates thereof. When a "piebald dog entereth a palace, that palace (*i.e.*, the king) will "make peace with its foes. When a dog entereth a palace and "someone killeth it, that palace will enjoy an abundance of peace. "When a dog entereth a palace and lieth upon a bed, that palace no "man shall capture. When a dog entereth a palace and lieth "upon a throne, that palace shall be in sore straits. When a dog "entereth a temple, the gods shall show no mercy unto the land. "When a white dog entereth a temple, the foundation of that "temple shall be stablished. When a black dog entereth a temple, "the foundation of that temple shall not be stablished." [K. 217 + K. 4046.] **18.** Omens derived from **dreams.** [K. 4017.] **19.** Omens derived from the floods, the colour and the deposit of rivers. [K. 47.] **20.** Omens derived from observation of the foundations, walls and other parts of houses. [K. 2307.] **21.** Omens derived from the relations of husband and wife. [K. 1994.] **22.** Omens concerning fields and the incidents which might take place therein. [K. 9319.]

A group of tablets containing observations of the liver of sacrificed animals.

23. Omens, derived from the liver, concerning public affairs. [K. 159.] **24.** Omens derived from a certain part of the liver called  [K. 4030.] **25.** Omens derived from observations of sacrificial victims. [K. 4125.]

A group of tablets recording observations of the various parts of the human body during sickness, with diagnoses and prescriptions for the malady, and prognostications as to its issue. They all probably belong to the series "When an *ashipu* goes to a sick man's house."

26. Omens derived from the birth of monstrosities. [K. 3966.] **27.** Omens derived from the condition of certain parts of the human body. [K. 3826.] **28.** Omens derived from the length, colour, and condition of the hair. [K. 3860.] **29.** Omens derived from the water. [K. 4094A.] **30.** Omens derived from the condition of the ears of a sick man. [K. 4080.] **31.** Omens derived from the state of the skin and the progress of skin diseases. [K. 3985 + K. 6690 + K. 11202 + Sm. 241.] **32.** Omens derived from the water. [K. 3980 + K. 6399.] **33.** Omens

derived from **births**. The following extract will illustrate the contents of this tablet:—"When a woman beareth a child with an "ear [like that] of a lion, there will be a mighty king in the land. "When a woman beareth a child with its right ear wanting, the "days of the prince shall be long. When a woman beareth a child "with both its ears wanting, there shall be destruction in the land "and the country shall be diminished. When a woman beareth "a child with a small right ear, the house (wherein the child is "born) shall be destroyed. When a woman beareth a child whose "ears are small, the house (wherein the child is born) shall fall into "ruin. When a woman beareth a child which hath no mouth, the "mistress of the house shall die. When a woman beareth a child "which hath six fingers on its right hand, misfortune shall come "upon the house. When a woman beareth a child which hath "six toes on its right foot, destruction shall overtake the army." [K. 2007.] **34.** Omens and prescriptions to be used by a man when stung by a scorpion. [Rm. II, 149.] **35.** Omens and medical prescriptions. [K. 3962.] **36.** Omens derived from the shape and condition of the mouth and nose. [K. 3961.] **37.** Omens concerning sick people. [K. 261.] **38.** Omens derived from the births of deformed children, twins, etc. [K. 3688.]

A group of tablets containing astrological forecasts.

39. Portion of a text containing forecasts. [83–1–18, 410.] **40. Astrological forecasts** for the twelve months of the year, etc. [K. 106.] **41.** Tablet inscribed with a text containing forecasts. [Rm. II, 103.] **42.** Astrological forecasts derived from observations of the moon. [K. 4024.] **43.** Forecasts derived from observations of the weather. [K. 3919.] **44.** Astrological forecasts. [K. 160.] **45.** Forecasts forming the fourth tablet of a series. [K. 7000.] **46.** Astrological forecasts taken from observations of the planet Venus. [K. 137.] **47.** Astrological forecasts, being the twenty-second tablet of a great astrological work. [K. 2048.] **48.** Astrological forecasts taken from observations of various stars. [K. 4292.] **49.** Astrological forecasts concerning public affairs. [K. 270.] **50.** Astrological forecasts, etc. [K. 213.] **51.** Astrological forecasts derived from observations of a planet. [K. 2246.] **52.** Astrological forecasts taken from observations of the Sun, the clouds, eclipses, etc. [K. 3764.]

Wall-Cases 42–45.—Here are exhibited an important collection of tablets inscribed with **mythological legends**, texts which were believed to possess magical powers, **catalogues** of tablets, Assyrian **labels** for groups of tablets, and a series of specimens chosen to illustrate the various sizes and **classes of tablets**, and the styles of writing employed in the documents which were found in the Royal Library at Nineveh.

1. Assyrian **astrolabe** or instrument for making astrological calculations and for casting nativities. [K. 8538.]

2. Fragment of an Assyrian astrolabe. [Sm. 162.]

3. Clay **amulet** in the form of a cylinder-seal, which belonged to a man called Shamash-killâni, and is inscribed with an incantation to the star Tartakhu. [85-4-8, 1.]

4. List of names and titles of various gods. This is the **largest tablet** in the Nineveh collection. [K. 4349.]

5. Tablet inscribed with the name of the female slave Khipa, and dated in the eleventh year of the reign of Marduk-apal-iddina, king of Babylon, B.C. 710. This tablet was worn by Khipa, and was intended for purposes of identification. [K. 3787.]

6. Assyrian **catalogue** of Omen tablets, the first lines of which are here given. [K. 2235 + K. 2958 + K. 4376.]

7. Assyrian catalogue of Omen tablets, the first lines of which are here given. [K. 1352.]

8 and 9. Assyrian **labels** from the Nineveh Library, inscribed with the titles of two series of Astrological and Omen tablets. The tablets which formed the works described by them were laid upon shelves, and these labels were placed in front of the groups to which they referred. [(8) K. 1539, (9) K. 1400.]

10 and 11 contain part of the **Story of the Eagle**, the Serpent, and the Sun-god. The Eagle having destroyed the Serpent's brood, the Serpent appealed to the Sun-god and asked him to snare the Eagle in his net; the Sun-god in answer told him how to catch the bird himself. Acting on his advice, the Serpent hid in the carcase of an ox, and waited for the Eagle to come to devour it. Contrary to the advice of one of his young, the Eagle swooped down and stood on the ox, and as he was beginning to rend the carcase, the Serpent caught him, and having torn off his wings and feathers, cast him on the mountain to die of hunger and thirst. [(10) K. 2527, (11) K. 1547).]

12. Cast of a fragment of a tablet inscribed with part of the text of the **Etana Legend**. (See 13–16.) The original was obtained at Môṣul (Nineveh) by Dr. W. T. Williams in 1846. Presented by Talcott Williams, Esq., of Philadelphia, U.S.A., 1896.

13–16 describe **Etana's journey to heaven** with the Eagle. The hero Etana, clinging to the Eagle's neck, was carried up to the heaven of the god Anu in three flights, each of which lasted two hours. At the end of the first flight the earth appeared like a mountain rising from the sea; at the end of the second flight the sea appeared to be as small as a girdle and to enclose the land; and at the end of the third flight the sea looked like a garden ditch. After a period of rest Etana and the Eagle seek to fly up to the dwelling of Ishtar, but the Eagle becoming exhausted stops in his flight and falls. The rest of the story is wanting. [(13)

79-7-8, 180+Rm. 2, 454, (14) K. 8563, (15) Rm. 522, (16) K. 3651.]

17. Fragment of the Legend of the hero Etana. [K. 8578.]

18. Tablet inscribed with a text in praise of the glory and power of the hero Etana. [K. 2606.]

19. Fragment of the Legend of Etana. [79-7-8, 43.]

20. The **Legend of the god Zû.** The god Zû coveted the sovereignty of Enlil, and one morning at sunrise, when Enlil was taking his seat upon his throne and arranging his crown upon his head, Zû seized the destiny-tablet of the gods and carried it off to his mountain, where he hid himself. When the gods hear of the theft they grieve greatly, and the god Anu appeals to them to find a champion that will do battle with Zû on their behalf; the god Adad is chosen, but he refuses to fight, and several other gods do likewise. The rest of the story is wanting. [K. 3454.]

21. Tablet inscribed in Assyrian with the **legend of Irra**, the plague god. The text records that this god slew so many of the inhabitants of the various cities of Babylonia, including Babylon and Erech, that the wrath of Marduk was roused, and the goddess Ishtar wept at their destruction, for Irra slew the just and the unjust alike. [K. 2619.]

22. Tablet inscribed in Assyrian with the text of the fifth and last sections of the legend of Irra, the plague god. It contains praises of the god which were addressed to him after his wrath had been appeased, and concludes with the promise of the god to preserve and favour those who devote themselves to do him honour. [K. 1282.]

23–25. Portions of tablets inscribed in Assyrian with legends relating to Irra, the plague god.

[(23) K. 3887, (24) K. 8571, (25) 79-7-8, 36.]

26 and **27.** Baked clay **amulets** inscribed with the text of the fifth section of the legend of Irra, the plague god. These objects were hung up in houses in Nineveh about B.C. 650, to ward off attacks of the plague god. The text states that the plague god Irra was angry and had decided to destroy the world, but he was turned from his purpose and pacified by the god Ishum. Following this we have the words which the god himself spake, and these may be thus rendered: "Whosoever (among the gods) shall sing my praises shall find abundance in his shrine. Whosoever (among kings) shall magnify my name shall rule the four quarters of the world. Whosoever shall proclaim the glory of my might shall be without a foe. The singer who shall chant (this song) shall not die in the pestilence, and his word shall gratify prince and noble. The scribe who shall learn it shall escape from his enemy, and I will open his ear (*i.e.*, give wisdom unto him) in the shrine of the peoples, wherein he shall proclaim my name continually. The house wherein this tablet is placed, even though the god Irra be angry, and the god Sibitti would

cause destruction, the stroke of the pestilence shall not draw nigh unto it, and peace shall rest upon it."

[(26) Bu. 91-5-9, 186 + 206, (27) Bu. 91-5-9, 174.]

28. Tablet inscribed with a story concerning events in the reign of **Nebuchadnezzar I.** [K. 3426.]

29. Tablet inscribed with a text which explains ritual acts at the New Year Festival in Babylon by references to mythology. [K. 3476.]

30. Portion of a tablet inscribed in Assyrian with the **legend of the fox** and the Sun-god. [K. 3641.]

31. Piece of clay bearing impressions of five Sassanian seals. [51-9-2, 84.]

32. Clay seal impression bearing in hieroglyphics the name and titles of **Shabaka** (Sabaco), king of Egypt about B.C. 700. The cartouche, etc., read:—  , *neter nefer Sha-ba-ka neb âri khet*, "beautiful god, Shabaka, the Lord, the maker of things." [51-9-2, 43.] **33.** Assyrian prayer and incantation. The writing on this tablet is the largest found on documents from the Royal Library at Nineveh. [K. 143.] **34.** Portion of a tablet containing grammatical paradigms of a religious character. The writing on this tablet is the smallest found on documents from the Royal Library at Nineveh. [Rm. 612.] **35.** Incantation tablet. Sumerian prayer with an interlinear Assyrian translation. [K. 44.] **36.** Tablet inscribed with a Sumerian hymn to the god Enurta, with an interlinear Assyrian translation. [K. 133.] **37.** Tablet inscribed with an Assyrian **penitential psalm.** [K. 254.] **38.** Assyrian prayer to the Sun-god on behalf of the Palace and dominions of Ashur-bani-pal, king of Assyria, B.C. 668-626. [K. 11,478.] **39.** Tablet inscribed with an Akkadian hymn written in Babylonian characters. [K. 128.] **40.** Incantation tablet. The text contains magical formulæ and prayers. [K. 72.] **41.** Tablet inscribed with an Assyrian prayer. [K. 66.] **42.** Clay model of a **liver** inscribed with omens. This model was employed by Assyrian augurs when explaining to their pupils the different parts of the liver and their significance in foretelling the future. [Rm. 620.] **43.** Part of an omen text illustrated with geometrical figures. [K. 2087.] **44.** Baked clay amulet inscribed with an incantation to the goddess Ishtar. [Rm. II, 263.] **45. Assyrian catalogue** of mythological legends and other works. Among these are mentioned the "Story of Gilgamesh," the "Story of Etana," and the "Story of the Fox." [K. 9717.] **46.** Assyrian catalogue of mythological legends and other works. [Sm. 669.] **47.** Assyrian catalogue of various literary works. [Rm. 150.] **48, 49.** Rough drafts of the texts of the **Epigraphs** inscribed

upon the bas-reliefs (*e.g.*, **90** in the Assyrian Saloon) in the palace of Ashur-bani-pal, king of Assyria, B.C. 668–626. [(48) Sm. 1350, (49) K. 4453+K. 4515.] **50.** Assyrian catalogue of mythological legends and other works. [Rm. 618.] **51.** Assyrian incantations. [K. 2832.] **52.** Historical tablet. The text relates to the restoration of certain temples. [K. 221.] **53.** Assyrian contract tablet written B.C. 694; the **nail marks** of the witnesses here take the place of seal impressions. [K. 346.] **54.** Assyrian contract tablet written B.C. 674, bearing **impressions of a cylinder-seal.** [K. 285.] **55.** Grammatical tablet. Paradigms and short sentences. [K. 56.] **56.** Grammatical tablet. List of words with explanations. Glosses have been added by the Assyrian scribe. [K. 26.] **57.** Astrological report tablet. [Bu. 91–5–9, 14.] **58.** Assyrian contract tablet, written in the seventh century B.C., bearing three **impressions of an oval seal.** [K. 301.] **59.** Assyrian letter written in the Babylonian character addressed to the king by Bêl-ibni. [K. 10.] **60.** Assyrian letter addressed to the king by Mâr-Ishtar. [Bu. 91–5–9, 183.] **61.** List of the names of the owners of certain estates, and of their households. [79–7–8, 309.] **62.** Omen tablet. [K. 149.] **63.** Tablet inscribed in Assyrian with a legal decision. [K. 279.] **64.** Tablet inscribed with Omens taken from a larger work. [K. 116.] **65.** Sumerian Mythological text with an Assyrian translation. [K. 2003.] **66.** Portion of a letter from Shuzubu. This tablet shows the effect of the intense heat to which it was subjected at **the burning of Ashur-bani-pal's Library** at Nineveh. [K. 13,071.]

On the shelves below the tablets from the Royal Library and on the floor of the case are exhibited the following:—**236–241.** Six terra-cotta objects, use unknown. [91,691–96.] **242.** Terra-cotta plaque with figures of boxers, and men playing cymbals and beating a drum. [91,906.] **243.** Plaque with figure of a man riding an animal. [22,958.] **244.** Plaque with figure of a demon in the form of an animal. [103,381.] **245.** Plaque with figures of a man and a dog on the leash. [103,379.] **246.** Plaque with figure of a man driving away a lion which is about to attack him. [91,907.] **247.** Plaque with figures of a man (or god?) and a dog. [113,180.] **248.** Plaque with figure of a man playing a musical instrument like the Egyptian  , and water flowing from a vessel on a tripod as the result of his playing. [108,843.] **249.** Plaque with the figure of a man kneeling before a lion, the open mouth of which he appears to be examining. [91,909.] **250.** Head of a camel. [104,736.]

Wall-Cases 30 and 31.—A miscellaneous collection of **iron objects, sickles,** etc., from Nimrûd. **Wall-Cases 32–43.**—A selection of **bronze objects,** viz., bells from chariot harness, rein-rings, top of a staff, ladles, feet of a throne, lamps, strainer, axe-head,

etc. These came from Nimrûd. On the floor of **Wall-Cases 28–35** are:—**251.** A bronze **emblem of the god Ashur** from the standard of a chariot, fitted with a ring by which it was lifted on and off. [22,494.] **252.** Portion of a bronze plate with figures in repoussé work, and part of a cuneiform inscription in the language of Urartu. From Wân. Presented by Captain E. Clayton, R.A. [91,209]. And a group of bronze cups, plates, saucers and bowls, a horse's bit, armlets, anklets, handles of vessels, axe-heads, chisels and other tools, ornamental pegs, lamps, knives, needles, bangles, etc.

Wall-Cases 36–41.—On the floor of these cases are:—**I.** Three large terra-cotta bowls inscribed round the inside with magical texts; portions of **lead vessels** (91,259, etc.); fragment of a large bowl with figure in relief (92,007); broken altar with two bulls' heads, stone quern (91,990), stone head-rest (48,030), etc. **II.** A collection of **stone weights** in the form of ducks:—**253.** Black basalt duck inscribed, 30 "true" minas. Palace of **Eriba-Marduk**, king of Babylon about B.C. 770. Weight 33 lbs. 4 ozs. 4 drs. [91,433.] **254.** Grey granite duck with inscription of **Ur-Nin-gir-su** of Lagash (about B.C. 2250), stating that it weighs two talents. Weight 1 cwt. 21½ lbs. [104,724.] **255.** Limestone duck, head and beak damaged; 30 minas. Weight 25 lbs. 2½ ozs. [91,432.] **256.** Grey stone duck; 10 (?) minas. Weight 10 lbs. 15 ozs. 14 drs. [91,434.] **257.** Grey stone duck, on which is cut the lion mark of Sargon II. (B.C. 721–705); 6 shekels. Weight 6 ozs. 6 drs. [91,435.] **258.** Stone duck; 6 shekels. Weight 6 ozs. 4 drs. [91,439.] **259.** Basalt duck; ½ mina. Weight 8 ozs. 12 drs. [91,440.] **260.** Grey stone duck, with the lion mark of Sargon II., inscribed 𒐕𒐕𒐕𒐕 𒌋𒐊 "eight . . . ." Weight 4 ozs. 8 drs. [91,442.] **261.** Dark stone duck; 10 "true" shekels. Weight 3 ozs. 10 drs. [91,441.] **262.** Haematite duck inscribed 𒐕𒐕𒐕. Weight 91·3 grains.



Limestone model of a winged and human-headed cow, to form the base of a column. [Wall-Case 46, 90,954.]

[95,824.] **263.** Onyx duck inscribed 𒄿 "one-half." Weight 71·8 grains. [115,651.] **264.** Hard stone duck (?) inscribed with characters of uncertain origin. Weight 14 lbs. 3 ozs. 12 drs. [91,445.] **265.** Haematite cylinder inscribed 𒁹 𒈫𒁺 "one shekel." Weight 123·2 grains. [95,823.] Other weights, uninscribed, are:—113,892 (10 lbs. 12 ozs. 4 drs.), 91,446 (3 lbs. 11 ozs. 14 drs.), 91,435 (2 lbs. 2 ozs. 4 drs.), 115,645 (6 ozs. 8 drs.), 91,437 (5 ozs. 6 drs.), 91,436 (1 lb. 6 drs.), 115,646 (8 ozs. 6 drs.), 91,444 (1 oz. 6 drs.), 103,252 (67·5 grains), 115,652 (265·9 grains). Of special interest is **266**, a stone duck, the body of which is hollowed in such a way that it can, by the insertion of a carefully shaped piece of metal, be used fraudulently. [91,443.]



Ivory head of a bull.
[Wall-Case 46, 91,884.]

Wall-Cases 46–48.—First shelf. A group of painted and glazed earthenware knobs and circular plaques which were used as decorations in the buildings of Ashur-naṣir-pal at Nimrûd. 91,687 is inscribed 𒂗𒈬𒀀𒉌𒀭𒌷𒄖𒊑𒀀𒈾𒀀𒁲𒌷𒄿𒀭𒊑𒀀 (*sic*) 𒀀𒂗𒈬𒂗𒄿 (*sic*) 𒀀𒊑𒀀𒈾𒀀𒂗𒈬𒂗𒀀.* "Palace of Ashur-naṣir-pal, King of Assyria, son of Tukulti-Enurta, King of Assyria, Governor of the Temple of Kadmuri of the city of Calah." [91,687.]

Third shelf.—**267, 268.** Two aragonite or zoned alabaster vases with lugs; these were probably taken to Assyria from Egypt. [91,594, 103,221.] **269.** Alabaster vase; perhaps from Egypt. [91,591.] **270.** Limestone model of a winged cow with a woman's head to form the base of a column. From Kuyûnjik. [90,954.] **271.** Limestone base of a pillar in the form of a sphinx; probably from a small shrine. From Nimrûd. [90,984.] **272.** Ivory head of a bull. [91,884.] On the back of Wall-Cases **47** and **48** are

* E-gal (m) Ashur-naṣir-pal shar (mat) Ashur apal Tukulti-Enurta shar (mat) [Ashur] ma shaknu-(u) Bît Kad-(?)-mu-ri sha (alu) Kalkhi.

FIRST TABLET OF CREATION.



THIRD TABLET OF CREATION.

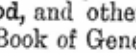
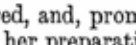


Fragments of baked clay tablets inscribed with the Babylonian account of the Creation.
[Assyrian Room, Table-Case A, 1 and 7; K. 5419c and 93,017.]

(See p. 215.)

fixed, in a wooden frame, the fragments of a large copper floor slab or memorial tablet, with a mutilated inscription. [91,157.]

Table-Case A. The principal tablets exhibited in this case belong to Series which give the Assyrian account of the **Creation**, the **Flood**, and other early events of Bible history as recorded in the Book of Genesis :—

1–16A form parts of the series which was called in Assyrian "When in the height,"  , *e-nu-ma e-lish*, and describes the events which led to the creation of the world and man. The **First Tablet** of the series describes the time when the heavens were not and the earth was not, when there were no plants, and before the gods had come into being, and when the water-deep was the source and origin of all things. The male and female deities of the primaeval watery mass were called **Apsû** and **Tiâmat**; their children were called **Lakhmu** and **Lakhamu**, and their grand-children **Anshar** and **Kishar**, and their great-grand-children were Anu, Enlil, Ea, and the other great gods. While the newly-created gods represented the birth of order and system in the universe, Apsû and Tiâmat remained in confusion, and, hating the new "way" of the gods, plotted a rebellion with the help of their minister **Mummu**. But the god **Ea** overheard their plotting, and brought about the downfall of Apsû and Mummu. Tiâmat herself remained unconquered, and, prompted by the god **Kingu** to avenge their fate, she made her preparations for battle against the gods by creating a brood of terrible monsters, whom she placed under Kingu's leadership. The **Second Tablet** describes how Ea heard of this new rebellion, and brought news of it to Anshar, who sent Anu to Tiâmat in the vain hope of appeasing her, but he was frightened and turned back. Anshar then appealed to **Marduk**,  (the Merodach of the Bible, and the god of Babylon), who consented to fight Tiâmat on the condition that the gods elected him as their champion. The **Third Tablet** describes the meeting of the gods in their council-chamber, Upshukkinaku, where "they made ready for the feast, and sat at the banquet; "they ate bread, and they drank sesame-wine," before proceeding to elect their champion. The **Fourth Tablet** records the election of Marduk as the champion of the gods, and supplies the details of the successful war which he waged on their behalf against Tiâmat. Marduk armed himself with the invincible power which the gods had bestowed upon him, and, mounting his four-horsed chariot, he advanced against the monster. He spread out his net to catch her, he drove the winds, which he had gathered together, down her throat, and he "seized the spear and pierced through her carcase. "He drove the weapon into her heart, he severed her inward parts, "he vanquished her, he cut off her life." He split her like an oyster into two halves. From one of these halves he made the covering

for the heavens, *i.e.*, the firmament, and from the other he seems to have formed the earth. The **Fifth Tablet** deals with the creation of the stars, the stablishing of the year, which was divided into twelve months, and the appointment of the moon "to determine the days," and probably also contained an account of the creation of vegetation upon the earth, and perhaps also of animals. The **Sixth Tablet** records the **Creation of Man**, who was brought into existence that the gods might have worshippers. In order to create man, Marduk caused Kingu, the ally of Tiâmat, and the leader of the revolt against the gods, to be punished by Ea, who "kneaded" man from the blood of Kingu and the dust of the ground. Thereupon the Anunnaki built the temple of E-sagila for Marduk, with its temple tower, the whole being a microcosm in which man was to do service to the gods. This was the culminating act in the creation of the universe, and, when it was finished, the gods met again in solemn assembly in Upshukkinaku to praise and exalt their deliverer, Marduk. The **Seventh Tablet** contains the hymn of the gods, and consists of a series of addresses in which Marduk is hailed by them under fifty titles of honour. At the conclusion of these addresses there follows an **Epilogue**, in which the study of the poem is commended to mankind, and prosperity is promised to those who rejoice in Marduk and keep his works in remembrance. The creation epic, in the form in which it has come down to us, is a product of the priests of Babylon, who in it explain the promotion of Marduk, their city-god, to the chief place among the great gods of Babylonia. [K. 5419*c*, 81-7-27, 80, KK. 3938, 93,015, 40,559, KK. 292, 3473, 8524, 8575, 93,017, 42,285, K. 5420*c*, 79-7-8, 251, K. 3437, 93,016, K. 3567, 92,629, KK. 2854, 8522.]

(See Plates **XLIV.** and **XLV.**)

[The Trustees have published a monograph on the Babylonian Creation-Legends which contains a complete translation of them, with explanatory introduction and many illustrations, entitled: The Babylonian Legends of the Creation and the Fight between Marduk and Tiâmat (Bel and the Dragon), as told by Assyrian Tablets from Nineveh. By E. A. Wallis Budge, Litt.D., and Sidney Smith, M.A. Pp. 68 and 24 illustrations. 1921. 8vo. Price, Eighteenpence. To be obtained at the Bookstalls in the Museum.]

17. Fragment of a tablet inscribed in Assyrian characters with another version of the Dragon-Myth, in which Tiâmat is slain by some deity other than Marduk, and the fight is described as taking place at a time when men existed and cities had been built. Details are given with regard to the size and terrible nature of the dragon, which inspired the gods with terror. [R. 282.]

18. Part of a tablet inscribed in the Babylonian character with an account of the Creation. The text describes a period in



Portion of a tablet inscribed with the legend of the fight between Marduk and Tiâmat.

[Assyrian Room, Table-Case A, 18; 93016.]

(See p. 215.)

which nothing existed except the gods and the great deep. A movement took place in the waters, after which the god Marduk formed the earth. He next created man and beast, and the great rivers of Babylonia, and he founded the cities of Nippur and Erech, together with their temples. [93,014.]

19. Fragment of a text containing a reference to the creation of the cattle and the beasts of the field by the gods. It was formerly thought to be part of the Creation Series but is inscribed with the introduction or opening lines of another legend. [D.T. 41.]

20. Fragment of a didactic composition containing a number of moral precepts, which was formerly believed to contain the instructions given to the first man and woman after their creation. [K. 3364.]

21. Fragment of a tablet inscribed with a portion of a mythological legend, which was formerly thought to refer to the building of the tower of Babel. [K. 3657.]

22. Tablet inscribed with a mythological legend of the **descent of the goddess Ishtar into Hades**, whither she descended probably in search of her youthful husband Dumuzi, or **Tammuz** (compare Ezekiel viii., 14), with a view of bringing him back from the dead to earth. The other portions of the story which refer to the sickness, death, and burial of Tammuz have, unfortunately, not yet been found. When the goddess arrived at the gate of Hades and found it shut, she threatened to break it down and to set free the dead that they might devour the living. The Porter hastened to announce her arrival to **Allatu**, the queen of the underworld, who gave him orders to admit her after she had performed the customary ceremonies. This done, she entered the region of those "whose bread is dust, whose food is mud, who see not the light, who dwell in darkness, and who are clothed like birds in apparel of feathers." The beings here referred to are, of course, the dead. The ceremonies consisted in removing from her some portion of her raiment and ornaments at each of the seven gates of the underworld, and, finally, when she entered into the presence of Allatu, who forthwith mocked at her and ordered the **Plague-demon** to torment her, she was naked. During the absence of Ishtar, the goddess of love, no marriage was celebrated, no animals begat offspring, and the whole course of nature both in man and beast was changed. Ishtar's calamity was reported to Shamash, the Sun-god, by Papsukal, and the god Ea straightway created a being called **Asushu-namir**, whom he sent down to beg Allatu to give him the Water of Life, with which he intended to restore Ishtar to life. Allatu was furious, but, because she had been adjured by the power of the gods, she told her attendant Namtar to bring Ishtar forth and sprinkle her with the water of life. Ishtar was then led out through the seven gates, at each of which the portion of raiment

which she had left there on her entrance was restored to her. The unfortunate messenger Aṣushu-namir remained in the underworld, where Allatu cursed him and wreaked her vengeance upon him. The text of this tablet is written in metre, each half of the line forming a parallel member; this arrangement, owing to the care of the scribe, is easily discernible. [K. 162.]

23. Fragment of a tablet inscribed with a legend concerning the birth and infancy of **Sargon, king of Agade**, an ancient city in Babylonia. The text states that Sargon was brought forth in secret and was put by his mother into an ark of reeds smeared with bitumen, which she set floating on the river Euphrates. Akki, a water-carrier, found the child and reared him, until the goddess Ishtar, having seen him, loved him and made him king over the land. [K. 3401.]

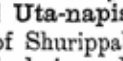
24–64. Fragments of tablets of the **Gilgamesh Series**, inscribed in the Assyrian character with legends describing the wanderings and adventures of a mythical hero **Gilgamesh**,  .* Some have sought to identify this hero with Nimrod, but there are no satisfactory grounds for accepting this identification. The Gilgamesh Series when complete consisted of twelve tablets or sections, but this division was probably the work of scribes who edited the story in comparatively late times. The original form or forms of these legends are of great antiquity, a fact which is proved by the illustrations of various episodes in them which are found inscribed upon seal-cylinders and other objects belonging to the period which lies between B.C. 3000 and B.C. 2300. The place of origin of the legends was at **Erech**, the home of Gilgamesh.

In the fragments of the First Tablet of the series, the calamities that have fallen upon the city of Erech after it had been besieged for three years are described. The siege seems to have been led by Gilgamesh, who eventually became the king of Erech; he ruled the city with a rod of iron, for the text says: "Gilgamesh hath not left the son to his father, nor the maid to the hero, nor the wife to her husband." The people of the city cried to the goddess **Aruru** and their prayers were supported by the gods, who besought this goddess to create a being strong enough to oppose Gilgamesh successfully. In answer to the petitions of gods and men, Aruru created a being, part man, part beast, called ENKIDU†; his body was covered with long hair which is said to have resembled that of a woman and that of the Corn-god, and he ate and drank with the beasts of the field. As soon as Gilgamesh heard that an enemy had been created, he sent a huntsman and a harlot (*shamkhat*) to lure Enkidu to the city of Erech. The harlot succeeded in bringing Enkidu to Erech, where he soon became a fast friend of Gilgamesh. Soon after Enkidu had settled in Erech, the two friends

* Read by the early Assyriologists Iz-du-bar or Gishtubar.
† The name of this hero was formerly read Ea-bani.

set out to do battle with a mighty giant called **Khumbaba**, and in due course they arrived at his castle. This they captured, and when they had slain Khumbaba they cut off his head. They returned to Erech with great joy; but soon after Gilgamesh incurred the wrath of the goddess **Ishtar**, by the refusal of her proffered love. The goddess then besought her father Anu to create a mighty **bull** called Alû to destroy Gilgamesh; and when he had done so, Enkidu and Gilgamesh went forth to do battle with the bull. After a fierce fight the two friends vanquished the bull and slew him. Enkidu next incurred the wrath of the goddess by the share he had taken in the slaughter of the bull, and by the threats which he uttered against her, in which he promised to serve her as he had served the bull. The horns of the bull were dedicated to the Sun-god by Gilgamesh, and the slaughter was commemorated by a great banquet. Soon after the faithful ally Enkidu met his death in a manner unknown to us, and his loss was deeply mourned by his friend. With the view of avoiding the same fate, Gilgamesh determined to seek out his ancestor **Uta-napishtim**, who had learnt the secret of immortality. Aided by a dream from the Moon-god, in which part of the way to the abode of his ancestor was revealed to him, he set out for the **Mountain of the Sunset**. On arrival here he found the gates guarded by the **Scorpion-man** and his wife, who, after much talk, allowed him to pass through. For twenty-four hours he travelled through thick darkness, and at length arrived at a place on the sea-coast where the trees were laden with precious stones instead of fruit. Paying no heed to these, he made his way to the place of **Siduri**, the princess of the place, who alone could help him to cross the sea, but this lady refused to see him. With difficulty he obtained admission to the palace, and succeeded in explaining to Siduri the reason of his journey, and of his quest for immortality. Siduri described the difficulties of the passage, and told him that one man only, **Ur-Shanabi**, the sailor, was able to carry him across the sea to the abode of Uta-napishtim. Gilgamesh at once sought out Ur-Shanabi, who consented to help him to cross the sea, and told him to go and fashion a new steering pole for his boat out of a tree-trunk in the forest. Gilgamesh and Ur-Shanabi then set out in the boat, and after many dangers crossed the **Waters of Death** and arrived at the place where Uta-napishtim dwelt with his wife. Uta-napishtim came down to the shore and listened to the explanation which Gilgamesh gave of the cause of his journey. In answer to the request of Gilgamesh that he would teach him how to become immortal, he replied that he was unable to do anything to help him to escape from death, for "as long as houses are built, and as long as brethren quarrel, and as long as there is hatred in the land, and as long as the waters of the river run into the sea, so long will death come to every man." When Gilgamesh heard these words he said to the sage: "How then didst thou obtain the life which thou dost enjoy

"in the assembly of the gods?" In answer to this question, Uta-napishtim related the story which is inscribed on the Eleventh Tablet of the Poem of Gilgamesh, and is commonly known as the **Babylonian account of the Deluge.**

According to this story the gods determined to send a deluge upon the earth, and **Uta-napishtim,**  , a dweller in the ancient city of Shurippak, on the Euphrates, was warned by the god Ea of their design. In obedience to this god's instructions, he collected wood and materials for the building of a ship, which was intended to save him and his wife and his family, and his beasts of the field from the waters of the flood. He made a barge one hundred and twenty cubits high, and on its deck he built a deck-house a hundred and twenty cubits wide; this house was divided into seven storeys, and each storey contained nine rooms. The outside of the ship was smeared with bitumen and the inside with pitch. Having slaughtered oxen and made a feast, Uta-napishtim, with all his family and belongings, entered into the ship, the direction of which he entrusted to the pilot **Puzur-Amurru.** The same night a heavy rain began to fall, and a mighty tempest with terrible thunder and lightning and torrents of rain continued for six days and six nights, until even the tops of the mountains were covered. On the seventh day the storm abated and the sea went down, but by this time all mankind, with the exception of those in the ship, had been destroyed. Meanwhile the ship had drifted until at last it grounded on the top of a high mountain named **Niṣir.** Seven days later Uta-napishtim sent forth a **dove,** but she found no resting place and returned to the ship.; after a further interval he sent forth a **swallow,** who also returned to the ship; but when, some time after, he sent forth a **raven,** the bird flew away, and although it approached and croaked, it did not re-enter the ship. Uta-napishtim then knew that the waters had abated, and, having come forth with his family and the beasts of the field, he offered up a sacrifice to the gods upon the mountain. The god Enlil, however, was wroth that the race of mankind had not been utterly destroyed, but was appeased by the god Ea, and Uta-napishtim and his family were allowed to live. Immortality was conferred upon him by Enlil, and he took up his abode in the remote region near the mouth of the river where Gilgamesh had found him. **(See Plate XLVI.)**

All the time that Uta-napishtim was telling the story of his rescue from the flood, Gilgamesh, being sick, sat in his boat by the shore. When the story was ended, Uta-napishtim promised to obtain his restoration to health, and during the sleep which came upon Gilgamesh on the seventh day, Uta-napishtim's wife prepared magic food and fed him as he slept. When he awoke Uta-napishtim caused Ur-Shanabi to carry Gilgamesh to a certain fountain with healing waters, and, having washed his sores, the hero was cured of his disease. But before Gilgamesh set out, Uta-napishtim told him of

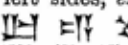
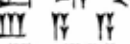
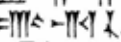
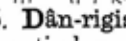
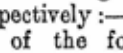


Fragment of a baked clay tablet inscribed with the Babylonian account of the Deluge.
[Assyrian Room, Table-Case A, 48; K. 3375.]

(See p. 220.)

the existence of a plant which prolonged life, and Gilgamesh, having arrived with Ur-Shanabi at the place where it grew, succeeded in finding it. As they were journeying back with it they stopped to bathe at a brook, and while they were bathing a demon in the form of a serpent appeared and carried off the plant, which Gilgamesh never saw again. Bitterly disappointed, Gilgamesh returned to Erech, where he passed his time in lamenting for his dead friend Enkidu, and in beseeching the gods to let him see him once more. One god after another refused to help him, until at length **Nergal**, the god of the dead, granted his request, and, opening the ground, "caused "**the spirit of Enkidu** to come forth from the earth like a wind." When Gilgamesh saw Enkidu, he besought him to describe to him the abode of the dead, and, although he at first shrank from paining Gilgamesh with a description of its condition of wretchedness and misery, he was at length prevailed upon and told him of the place where the worm devours and where all is cloaked in dust. With a comparison of the condition of the unburied dead with that of those who had received due burial, the text of the Gilgamesh legends comes to an end. [KK. 2756, 2756*a*, *c*, *d*, *e*, *f*, 4465, 8584, 3252, 8591, 4579*a*, 3990, 5335, 4579, R. 578, K. 231, S. 401, K. 3060, 80–7–14, 305, KK. 3382, 8579, 8565, 8589, 8564, 8517, 3375, 2252, 7752, R. II. 383, 390, KK. 8594, 8593, 8595, S. 2196, R. 616, D.T. 42, K. 2774, R. II. 197, KK. 3475, 8226, 8225.]

[The Trustees have published a monograph on the Gilgamesh Legends which contains a complete translation of the Deluge Tablet, with explanatory introduction and many illustrations, entitled, The Babylonian Story of the Deluge and the Epic of Gilgamesh, by E. A. Wallis Budge, Litt.D. Pp. 58 and 18 illustrations. 1920. 8vo. Price, Eighteenpence. To be obtained at the Bookstalls in the Museum.]

65–69. Five terra-cotta models of dogs with their names inscribed on their left sides, *e.g.*, 1. **E tam-tal-lik e-pu-ush pî-ka**,  ; 2. **Kashid-aibi**,  ; 3. **Munashiḳu - gari - shu**,  ; 4. **Mushesû-limnuti**,  ; 5. **Dân-rigishshu**,  . These names mean respectively:—1. "Hesitate not; work thy jaws"; 2. "Conqueror of the foe"; 3. "Biter of his opponent"; 4. "Expeller of the wicked"; 5. "The strong of his bark," *i.e.*, the "Loud-Bayer." (See Note on p. 239.)

In the upper portions of **Table-Cases B and E** are exhibited series of **inscribed stone slabs** and other objects and baked **clay cylinders** recording the history of Assyria from about B.C. 2000 to B.C. 638; in the lower portion is placed a large and very fine collection of **engraved Sumerian, Babylonian,**

Assyrian, Persian and Egyptian seal-cylinders, all of which probably belong to the period which lies between B.C. 3000 and B.C. 300. It is important to note that all these large cylinders and prisms were deposited in chambers in the foundations of temples, palaces, etc., and that the essential parts of the inscriptions upon them are those which treat of the building operations. The introductory parts of the texts, describing the campaigns, were the beginnings of historical narrative.

1. Brick of **Irishum,** patesi of Ashur, about B.C. 2000. [91,130.]

2. Fragment of a brick with an inscription of Erishum (Irishum), patesi of Ashur, recording the construction of the temple E-sharra (*Bît gimirti*) for the welfare of the city. From Ḳal'at Sharḳât. [90,809.]

3. Stone object inscribed with the name and titles of **Arik-dên-ilu,** king of Assyria, B.C. 1325. [91,059.]

4. Stone memorial slab inscribed in archaic Assyrian characters with an account of the conquests of **Adad-nirari I.,** "the "illustrious prince, adorned by god, the ruler, the viceroy of "the gods, the founder of cities, the destroyer of the mighty hosts ". . . . , who bringeth low all his foes, both in the upper and in the "lower countries, who trampleth down their lands from Lupdu and "Rapiḳu unto Elukhat, who hath made himself lord over the hosts "of mankind, who hath enlarged the boundaries and the frontiers "of his kingdom, the king beneath whose feet the gods Anu, and "Ashur, and Shamash, and Adad and Ishtar have forced all "princes and rulers to bow down in submission." This king considerably enlarged the empire of Assyria, and his sway reached as far north as Lake Wân. When he had conquered all the countries round about, he devoted himself to the restoration of the famous temple of Ashur, in the city of Ashur. The text states that he repaired the gates and their foundations, that he repaired the platform of the palace, and banked it up firmly with stone and earth, and that he set up the tablet here exhibited to record his glory and prowess, and the building operations which he had carried out in his capital. He asks the god Ashur to bless and preserve the future prince who shall repair his buildings and his memorial tablet, should they have fallen into decay. On the other hand he invokes curses upon any of his successors who shall be careless in this respect, in the following words: "Whosoever shall blot out "the memorial of my name, and set his own in its place, or shall "doom my memorial tablet to destruction, or shall cast it into the "stream, or shall burn it in the fire, or shall cast it into the water, "or shall bury it in the earth, or shall set it in a dark place where "it cannot be seen, or through fear of these curses shall cause any "other man, or a bitter foe, or a wicked enemy, or a calumniator, "to seize it, may Ashur, the supreme god who dwelleth in "E-kharsag-kurkura, and Anu and Enlil and Ea and Ishtar the great

"gods, and the Spirits of Heaven, and the Spirits of Earth, look "upon him in wrath. May they curse him; may they destroy his "name, and his seed, and his relatives, and his family in the land; "and by their august command may the ruin of his land and the "destruction of his people and of his borders be decreed; may "the god Adad (the Storm-god) overwhelm him with a deadly "storm; may flood and destructive winds, and rebellion, and "hurricane, and tempest, and want, and famine, and drought, and "hunger, be ever in his land; may he (*i.e.* Adad) overwhelm his "land like a flood; may he turn it into heaps and ruins, and may he "blast it with a bolt of destruction." About B.C. 1300. [90,978.]

5. Limestone **memorial tablet** inscribed in the Assyrian language with a text of **Tukulti-Enurta I.**, king of Assyria, about B.C. 1250. The tablet was engraved to commemorate the completion of the **city wall of Kâr-Tukulti-Enurta**, the town which Tukulti-Enurta had built not far from Ashur, his capital, and it was probably buried by the king in the foundation of the wall. In addition to giving an account of the building of Kâr-Tukulti-Enurta, the dedication of its temples to the gods, and the cutting of a canal for supplying it with water from the Tigris, the text gives a very valuable account of the king's **military expeditions.** We learn that his first campaign was against the Kutî and the inhabitants of four other districts to the east of Assyria; this was followed by the conquest of Shubarî and ten other districts to the north-west of Assyria, and by the subjugation of forty kings of the lands of Na'iri. The most interesting record on the stone is that which relates how Tukulti-Enurta defeated Kashtiliashu, the Kassite king of Babylon, and brought the whole of Sumer and Akkad into subjection to Assyria. Tukulti-Enurta also records how he carried Kashtiliashu away to Assyria and led him a prisoner and in chains before Ashur, the national god. The text concludes with an appeal to future rulers to keep the city wall in repair and the tablet in its place; it blesses all who carry out these instructions and calls down curses on anyone who shall destroy the wall, or remove the tablet, or deface the king's name, or neglect or destroy the city itself which Tukulti-Enurta had built. [98,494.]

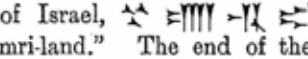
6–8. Eight-sided baked **clay prisms** inscribed with an account of the campaigns and building operations of **Tiglath-pileser I.**, king of Assyria about B.C. 1115. The text describes an expedition against the lands of Mushku and Kumukh to the north-west of Assyria; an expedition against the land of Shubarî and defeat of 4,000 warriors of the Khatti; the second expedition against Kumukh; the conquest of the countries of Murattash, and Saradaush to the south of Assyria; an expedition against the countries to the north of Assyria, wherefrom Tiglath-pileser brought back much spoil, along with twenty-five images of gods; the conquest of Na'iri, and the countries to the north of Assyria; the

conquest of Carchemish; the final conquest of Na'iri; Tiglath-pileser's hunting expeditions; the restoration of the temples and palaces in Ashur and other cities; and the general prosperity of Assyria. The text concludes with an account of the rebuilding of the temple of Anu and Adad which was founded by Shamshi-Adad, king of Assyria about B.C. 1820. Six hundred and forty-one years later it was pulled down by Ashur-dân, and it was not rebuilt until the reign of Tiglath-pileser, about sixty years later.

These prisms are dated in the eponymy of Ina-ilia-allak. From Ḳal'at Sharḳât, the site of the city of Ashur. [91,033–91,035.]

9. Alabaster slab inscribed with the name and titles and genealogy, and with a summary of the conquests and building operations of **Ashur-naṣir-pal**, king of Assyria from B.C. 883 to B.C. 859. [92,986.]

10. Stone **mace-head** inscribed with the name of Ashur-naṣir-pal; it was dedicated to Sharrat-Kadmuri, a name of Ishtar. [104,411.]

11–12. Nine-sided prisms inscribed with a chronicle of the expeditions of **Sargon**, king of Assyria, B.C. 721–705. They record his victories in Babylonia, Media, Syria, and Palestine. Mention is made of Sargon's victory over the Egyptians at Rapikhu, and his conquest of Israel,  (mat) Bit-Khu-um-ri-a, "Omri-land." The end of the inscription deals with Sargon's building operations at Dûr-Sharrukin (Khorsabad). [22,505, 108,775.]

13. A barrel-cylinder, inscribed with an account of **the first campaign of Sennacherib**, king of Assyria, B.C. 705–681, in the year 703 against **Merodach-Baladan II.**, king of Babylon. When Sargon II. died, the throne of Babylon became vacant, and Sennacherib was too busily engaged in the rebuilding of Nineveh (described in this cylinder) to visit the southern capital. Merodach-Baladan (Marduk-apal-iddinna), a Chaldaean who had been driven from the Babylonian throne by Sargon in 710, again formed a coalition against Assyria, including the king of Elam and the queen of Aribi, and perhaps Hezekiah of Judah (II Kings, chap. xx., vv. 12–19; Isaiah, chap. xxxix.), and proclaimed himself king of Babylon. Sennacherib attacked and defeated the allies in a decisive battle at Kish, and subsequently reduced Chaldaea and the Aramaean tribes on the eastern bank of the Tigris. This cylinder was **written at the beginning of 702**, and is **the first** historical document of Sennacherib's reign. [113,203.]

14. Fragments of an eight-sided prism inscribed with the Annals of Sennacherib. [22,508.]

Table-Case E.—15. Baked clay cylinder inscribed with an account of the first and second campaigns of **Sennacherib** (B.C. 705–681) against **Merodach-Baladan**, king of Babylon, and



Baked clay prism of Sennacherib, king of Assyria from B.C. 705 to 681, inscribed with an account of his invasion of Palestine and the siege of Jerusalem in the reign of Hezekiah, king of Judah.
[Assyrian Room, Table-Case E, 21; 91,032.]

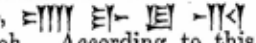
(See p. 225.)

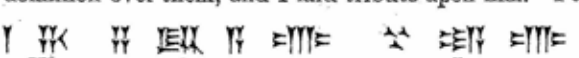
against the Kassites, the Medes, and other nations on the eastern frontier of Assyria. The text concludes with a description of Sennacherib's building operations at Nineveh. The cylinder is **dated in the year B.C. 702**, and represents the **second edition of Sennacherib's Annals.** [22,502.]

16–19. Baked clay cylinders inscribed with an account of the first three campaigns of **Sennacherib,** from B.C. 705–681. The text records the defeat of Merodach-Baladan, king of Babylon; the subjugation of the Kassites, the Medes, and other nations on the eastern frontier of Assyria; the invasion of Palestine, the siege of Jerusalem, and the payment of tribute to Assyria by Hezekiah, king of Judah. These cylinders are **dated in the year B.C. 700,** and represent the **third edition of Sennacherib's Annals.** [22,500, 22,501, 22,503, 22,504.]

20. Eight-sided baked clay prism, with an account of the first **five campaigns of Sennacherib,** and of two campaigns fought by his generals in **B.C. 698 and 695.** The text records the defeat of Merodach-Baladan II., king of Babylon, the subjugation of the Kassites and other nations on the eastern frontier, the invasion of Palestine and the siege of Jerusalem, the deposition of Merodach-Baladan in favour of **Ashur-nadin-shum,** the son of Sennacherib, and the subjugation of rebellious cities in the neighbourhood of the Jûdî Dâgh. In B.C. 698 **Kirua,** the prefect of Illubru, provoked a revolt in Cilicia, and was supported by the citizens of Ingira and Tarsus. Sennacherib's local governor defeated the rebels, captured Ingira and Tarsus, and sent Kirua to Nineveh to be flayed. This campaign brought Assyrian troops into contact with the Greeks, and there are several inexact references to it in the works of later Greek historians. In B.C. 695 a campaign was fought in the land of Tabal, a province which lay a little to the north-east of the Gulf of Issus, when the city of Til-garimmu was captured and sacked. The inscription closes with the most complete extant account of the rebuilding of Nineveh. Of special interest are the names of the **fifteen gates** of the city, seven of which faced towards the south and east, five to the west, and three to the north. A large space of ground was assigned to the citizens for plantations, which were watered by the same means as Sennacherib's own park. Some of the trees planted are described in the following manner:—"The trees that bore wool they clipped, and they shredded it for garments." This seems to be a description of the **cotton-plant.** This prism is **dated in the year B.C. 694,** and represents the **fourth known edition of Sennacherib's Annals.** [103,000.]

21. Six-sided baked clay prism inscribed with an account of eight campaigns of Sennacherib, king of Assyria, the first in B.C. 703 and the last in B.C. 689. The text records the defeat of Merodach-Baladan, king of Babylon, and the sack of his city, the subjugation of the Kassites, the Medes, and the other nations on the

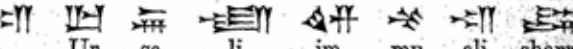
eastern frontier of Assyria, the invasion of Palestine, and the **siege of Jerusalem**; the deposition of Merodach-Baladan in favour of Ashur-nadin-shum, the son of Sennacherib; the conquest of the mountain tribes on the north-west frontier of Assyria; Sennacherib's naval expedition across the head of the Persian Gulf in pursuit of the Babylonian rebels; the restoration of territory in Elam to Assyria; and the subsequent defeat and final subjugation of the Elamites and the Babylonians. The text concludes with the description of the store-house,  , which Sennacherib built at Nineveh. According to this inscription the siege of Jerusalem by Sennacherib took place in his **third campaign.** Having received the submission of the kings of Phoenicia and Palestine, and having defeated the Egyptians at Altaku, he marched against **Hezekiah, king of Judah.** The following is the Assyrian official account of the siege of Jerusalem:—"I drew nigh to Ekron and I slew the governors "and princes who had transgressed, and I hung upon poles "round about the city their dead bodies; the people of the "city who had done wickedly and had committed offences I counted "as spoil, but those who had not done these things and who were "not taken in iniquity I pardoned. I brought their king Padî "forth from Jerusalem and I stablished him upon the throne of "dominion over them, and I laid tribute upon him. I then besieged



Kha - za - ḳi - a - u Ia - u - da - ai

Hezekiah of Judah

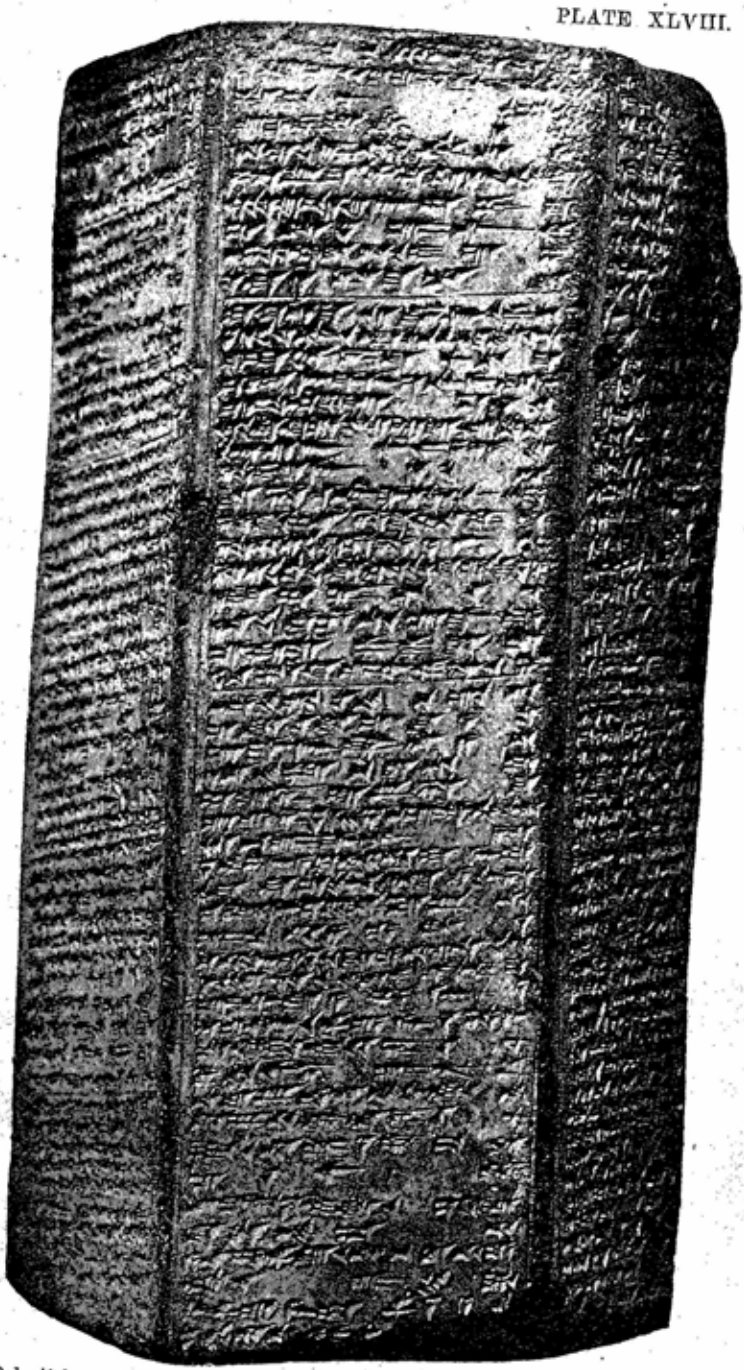
"who had not submitted to my yoke, and I captured forty-six of "his strong cities and fortresses and innumerable small cities which "were round about them, with the battering of rams and the assault "of engines, and the attack of foot soldiers, and by mines and "breaches (made in the walls). I brought out therefrom two "hundred thousand and one hundred and fifty people, both small "and great, male and female, and horses, and mules, and asses, "and camels, and oxen, and innumerable sheep I counted as "spoil. (Hezekiah) himself, like a caged bird, I shut up within



Ur - sa - li - im - mu ali sharru - ti -shu

Jerusalem his royal city.

"I threw up mounds against him, and I took vengeance upon any "man who came forth from his city. His cities which I had "captured I took from him and gave to Mitinti, king of Ashdod, "and Padî, king of Ekron, and Ṣilli-Bêl, king of Gaza, and I "reduced his land. I added to their former yearly tribute, and "increased the gifts which they paid unto me. The fear of the



Baked clay prism inscribed with the annals of Esarhaddon, king of Assyria from B.C. 681 to 669.

[Assyrian Room, Table-Case E, 24; 91,028.]

(See p. 227.)

"majesty of my sovereignty overwhelmed Hezekiah, and the Urbi "and his trusty warriors, whom he had brought into his royal city "of Jerusalem to protect it, deserted. And he despatched after "me his messenger to my royal city Nineveh to pay tribute and to "make submission with thirty talents of gold, eight hundred "talents of silver, precious stones, eye-paint, . . . ivory couches "and thrones, hides and tusks, precious woods, and divers objects, "a heavy treasure, together with his daughters, and the women of "his palace, and male and female musicians."

This prism is **dated in the eponymy of Bêl-imurani, B.C. 686.** It is the **fifth and final edition of Sennacherib's Annals.** **(See Plate XLVII.)** [91,032.]

22. Portion of a baked clay six-sided prism, inscribed with the annals of **Esarhaddon**, king of Assyria, B.C. 681 to 669. The text describes the conquest of the country round about Sidon; the subjugation of the nations on the north-west frontier of Assyria; the payment of tribute by Arabia; the conquest of Media; and the building of Esarhaddon's palace at Nineveh. [91,029.]

23. Portion of a baked clay six-sided prism, inscribed with the annals of **Esarhaddon**, king of Assyria, B.C. 681 to 669. After referring to the special protection of the gods enjoyed by Esarhaddon, the text describes his protectorate over Babylon; the expedition against Sidon; the conquest of the countries on the north-west frontier of Assyria; the restoration of territory to Babylonia; and the subjugation of the tribes of Media and Arabia. The inscription concludes with an account of the building of a new palace by Esarhaddon at Nineveh. This cylinder is dated in the eponymy of Atar-ilu, B.C. 673. [91,030.]

24. Six-sided baked clay prism, inscribed with a summary of the conquests of **Esarhaddon**, king of Assyria, B.C. 681–669, and of his building operations at Nineveh. The text records the siege and capture of Sidon, and the Assyrian occupation of the country round about, the conquest of the mountainous lands to the north-west of Assyria; the restoration to Babylon of certain territories from the king of Bît-Dakkuri; the reception of the tribute of Arabia; the conquest of the land of Bâzu; the submission of the tribes in the marshes of Southern Babylonia; and the conquest of Media. The inscription concludes with an account of the building of a new palace by Esarhaddon at Nineveh. **(See Plate XLVIII.)** [91,028.]

25. Black basalt **memorial stone** inscribed in the archaic Babylonian character with an account of the restoration of the walls and temples of Babylon, by **Esarhaddon**, king of Assyria, B.C. 681–669. The text records that the Babylonians, by an act of sacrilege committed during the reign of a former king, had incurred the wrath of Merodach, who laid waste the city and destroyed the inhabitants with rains and floods; the gods forsook their shrines,

and the people were carried away captive. Subsequently, however, Merodach had pity on the Babylonians, and ordered Esarhaddon, whom he had called to the throne of Assyria, to rebuild Babylon. The Assyrian king straightway collected materials and workmen and rebuilt the temple E-sagila, and the two great walls of the city; he also furnished the shrines of the gods with new images and led back the people from captivity. On the top of the stone are sculptured a sacred tree, the horned head-dress resting upon a shrine, and other symbols. In the lower register is a representation of a plough with a seed-drill. Presented by the Earl of Aberdeen, 1860. [91,027.]

26. Baked clay cylinder inscribed in the Babylonian character with a dedication to the goddess Ishtar, and the genealogy and titles of **Esarhaddon**, king of Assyria, B.C. 681–669. [45,793.]

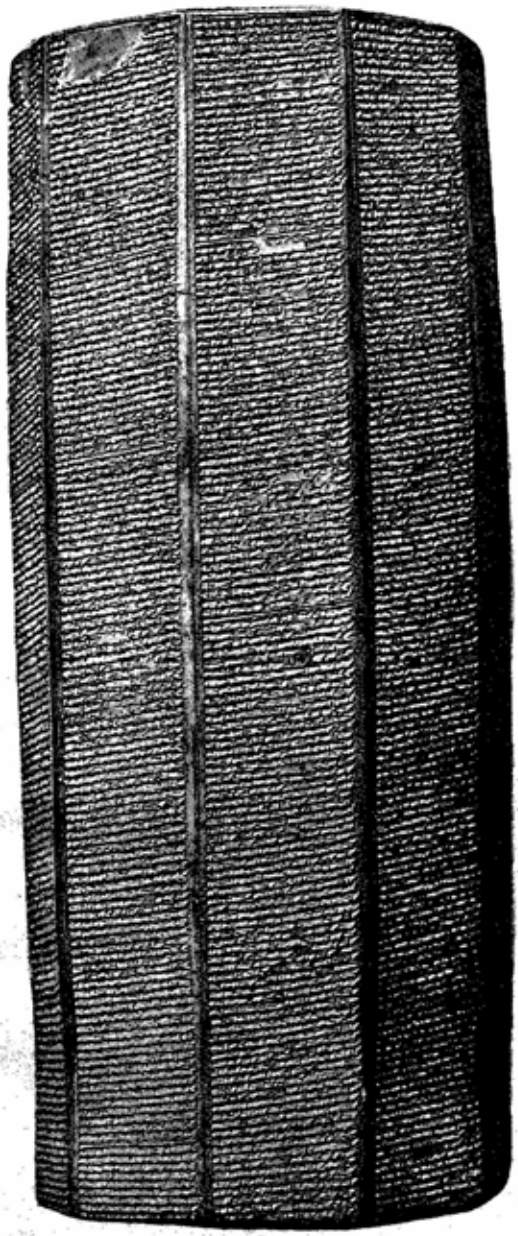


Symbols sculptured on the top of the black basalt memorial stone of Esarhaddon.
[Table-Case E, 25; 91,027.]

27. Baked clay cylinder of **Esarhaddon**, with an inscription commemorating his restoration of a shrine in the city of Erech for the goddess Nanâ. [113,204.]

28. Fragment of a five-sided prism of **Esarhaddon**. The text records the desolation of Babylon on his accession to the throne of Assyria, owing to the sack of the city by Sennacherib. Esarhaddon immediately took measures to rebuild the city and restore its ancient privileges and prosperity. The shape of the prism is unusual, and the text, which is dated in the king's accession year, is the first edition of the record subsequently inscribed on the memorial stone. [98,972.]

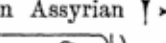
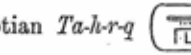
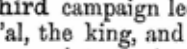
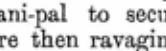
29, 30. Two ten-sided prisms of **Ashur-bani-pal**, king of Assyria, B.C. 668–626, inscribed with an account of the principal events of the early years of his reign. After a brief reference to his birth and education, and to the great prosperity of Assyria after his



Baked clay prism inscribed with the annals of Ashur-bani-pal, king of Assyria from B.C. 668 to 626.

[Assyrian Room, Table-Case E, 29; 91,026.]

(See p. 228.)

accession to the throne, the text recounts Ashur-bani-pal's principal campaigns. The **first two** expeditions were conducted in **Egypt** against Tirhâḳâh (in Assyrian  (*m*) *Tar-ḳu-u*, the Egyptian *Ta-h-r-q* ), the Nubian Pharaoh who had expelled Esarhaddon's garrisons. Tributaries from Cyprus, Asia Minor, Syria and Palestine accompanied the Assyrians; Thebes was captured and sacked, and Assyrian military administration restored. The **third** campaign led to the siege of **Tyre**, and the submission of Ba'al, the king, and other princes of Phoenicia, to Ashur-bani-pal's suzerainty. At this time **Gyges**, the king of Lydia, sent tribute to Ashur-bani-pal to secure his assistance against the Cimmerians, who were then ravaging Asia Minor. Having won a victory over his enemies Ggyes sent two of their chiefs as prisoners to Nineveh, but afterwards ceased communication with Assyria, and established an alliance with Psammetichus (in Egyptian *P-s-m-th-k* ), who had asserted the independence of Egypt. The Assyrians transcribe the name of Psammetichus by (m) TU-SHA-ME-IL-KI,  , a reading probably due to a scribe's error in copying. Gyges' final fall is attributed by Ashur-bani-pal to this treachery. His son subsequently restored the friendly relations of his country with Assyria. The **fourth** campaign was fought in the lands occupied by Indo-European peoples south of Lake Urûmîyah. In the **fifth** campaign, **Te-umman**, king of Elam, was defeated and beheaded, and **Umḿanigash** appointed king in his stead. About B.C. 652, **Shamash-shum-ukîn** (**sixth campaign**), who had been created king of Babylon by his brother Ashur-bani-pal by the wish of their father Esarhaddon, commenced a conspiracy which led to a long war between Assyria and the confederate powers of Elam, Chaldaea, Babylon and the Arabs of the desert. The final victory of Ashur-bani-pal was only obtained after several pitched battles and the siege and capture of Babylon, Kûthâh and Sippar. The **seventh and eighth** campaigns refer to two wars against Ummanaldas, the last important king of Elam. **Susa**, the capital of Elam, was captured and sacked, and the most wonderful monuments of an ancient civilization were carried to Nineveh. The **ninth** campaign led to a very thorough reduction of those Arabian tribes which had been allied with Shamash-shum-ukin. The text closes with an account of Ashur-bani-pal's palace buildings at Nineveh. The prisms are **dated in the year B.C. 636.** (**See Plate XLIX.**) [91,026, 91,086.]

31. Eight-sided prism of **Ashur-bani-pal.** It records the two campaigns against Egypt; that against Tyre; an expedition in the eastern hills in which Kirbit was captured; the campaign south of Lake Urûmîyah, the wars with Urtaku and Teumman, kings of

Elam, the revolt of Shamash-shum-ukîn, and the Arabian campaign. The text closes with a reference to the submission of Rusas of Urarṭu and a short account of building operations. **Dated in the year B.C. 648.** [93,008.]

32. Ten-sided prism of Ashur-bani-pal with a text differing from the above prisms. The names of the 22 western monarchs who accompanied Ashur-bani-pal to Egypt are given at length, and the fall of Indabigash, king of Elam, and the accession of Ummanaldas are described. Ashur-bani-pal's buildings in Nineveh, Babylon, Ashur and Kharrân are the subject of the last two columns. [93,007.]

33, 34. Groups of fragments of two large baked clay prisms inscribed with a chronicle of the military expeditions of Ashur-bani-pal, king of Assyria, belonging to the same editions as 29, 30. [93,009, 93,010.]

35. Baked clay cylinder of Ashur-bani-pal recording his restoration of E-sagiḫa and E-turkalama at Babylon. [90,935.]

36. Baked clay cylinder of Ashur-bani-pal recording his restoration of E-sagila at Babylon and E-barra at Sippar. [91,115.]

37. Baked clay cylinder of Ashur-bani-pal recording his restoration of E-sagila and the fortifications of Babylon. [86,918.]

38. Terra-cotta barrel-cylinder, with an inscription in Sumerian and Akkadian, referring to the restoration of the temple of the Sun-god at Sippar [Sepharvaim] by **Shamash-shum-ukîn** [Saosduchinos], king of Babylonia, B.C. 668 [91,112.]

39. Portions of a red terra-cotta **sculptor's model** for a bas-relief on which Ashur-bani-pal is represented standing and in the act of spearing a lion. From Kuyûnjik. [93,011.]

The following miscellaneous objects are in the upper part of Table-Case B (south side):—**40.** Purple hard stone votive bowl with an inscription stating that it was dedicated to Marduk. [91,021.] **41.** Stone **amulet** pierced for suspension; on the obverse is a figure of the goddess Ishtar cut in outline, and on the reverse an invocation to her. [22,464.] **42.** Stone **amulet** inscribed with a text commemorating Esarhaddon's restoration of Babylon. [113,864.] **43.** Stone **amulet** with a magical inscription. In the first paragraph seven signs are each repeated seven times in seven lines, *e.g.*,  [113,865.]

44. Stone weight with the remains of a Persian inscription. [93,521.] **45.** Baked clay tablet inscribed in the cuneiform character in the **Hittite language** with a list of priestesses. The forms of the characters most resemble those found on the Tall al-'Amârnah tablets. [108,549.] **46.** Portion of a large baked clay tablet inscribed in the cuneiform character in the Hittite language. The text shows that the Hittites treated complete Semitic words as ideograms, just as the Babylonians treated Sumerian words. This

fact shows that the Hittites learnt cuneiform from the Semites. [108,548.] **47.** Hexagonal haematite seal with handle, similar to those which have been found in Asia Minor, and which are commonly called "Hittite." On two of the sides are religious scenes in which a man is represented pouring out a libation before a god with two faces, etc. On the base is a basket-work pattern; in the centre were probably hieroglyphic symbols, but these have been erased. [115,654.] **48.** Cylindrical haematite seal, handle broken, on the base of which is cut an inscription in Hittite hieroglyphs. From Yuz'âd. [115,655.] **49.** A collection of Babylonian, Assyrian and Persian cylinder-seals and cones (in carnelian, steatite, chalcedony and haematite), mounted in gold in modern times to be worn as a necklace, bracelet and earrings. The greater number of them were found at Kuyûnjik. Bequeathed by Lady Layard, 1912. [115,656.] **50, 51.** Two irregularly-shaped objects in green stone on which are sculptured figures of men and an animal; by the sides of these is, cut in outline, a series of characters of archaic form. Provenance unknown; genuineness perhaps doubtful.* Presented by the late Mr. W. Talbot Ready, 1889. [86,260, 86,261.] Grouped around these is a series of **modern imitations** of Babylonian antiquities. These consist of casts of cylinders of Nebuchadnezzar II. (*e.g.*, 93,012, 93,013); cast of a clay cone (102,611); cast of an account tablet (23,650); copy of a stone plaque (25,011); cast of a metal plaque (13,645); and imitation in stone of a Sumerian head, with an archaïstic inscription (108,851).

In the lower portions of **Table-Cases B and E** is a series of the hard stone **Cylinder-seals** used by the Babylonians for sealing legal and commercial documents. Thus, to ratify a contract the cylinder bearing the name of the witness or contracting party was rolled over the moist clay of the contract tablet in the space provided for it. Tablets thus impressed are to be seen in the Babylonian Room, **Table-Case D.** Marble, jasper, rock-crystal, emerald, amethyst, topaz, chalcedony, onyx, agate, lapis-lazuli, haematite, steatite, and occasionally jade were employed in the manufacture of seals. The outline of the design was cut with a graver made of metal, and the deeper parts were hollowed out by means of a drill. It is probable that emery powder was used. The hole pierced through the length of the seal would enable the owner to carry it by a string; and it might also be worn as an ornament, or amulet, or talisman. The cylinder-seal was introduced into Egypt from Babylonia at a very early period, and the hieroglyph  shows that it was threaded on a string. The latest examples in Egypt date from the Twelfth and Thirteenth Dynasties. (See Fourth Egyptian Room, Table-Case A.)

The earliest seals represent scenes from legends, particularly the

* These objects are commonly known as the **Blau monuments.**

Gilgamesh Legend (*e.g.*, 12–41, 436), or animals of various kinds, lions, bulls, sheep, goats, etc. (*e.g.*, 190, 208, 449, 461). Some of the finest examples belong to this early period, and the seal cutter's art approached perfection about the time of the dynasty of Agade. The inscriptions on these seals usually give the name of the owner and of his father, and the name of the king who commands his loyalty. At the time of the **Third Dynasty of Ur** the scene most commonly found represents the owner of the seal being introduced into the presence of his god by a deity acting as mediator (*e.g.*, 108, 136, 262, 363, 416, 424). The inscriptions remain simple; the king's name is rarely mentioned, but is replaced by that of the owner's patron god. The characteristic feature of the seals of the **Amorite First Dynasty** is the presence of the god **Amurru**, distinguished by the mace he bears and his commanding attitude (*e.g.*, 69, 181, 266, 332, 356, 431). Under the **Kassites** the seals are usually covered with an inscription, but sometimes a single figure accompanies it (*e.g.*, 92, 103, 205, 276, 312, 364). The inscriptions themselves change their character and now take the form of prayers to special deities for the prosperity and continued life of the owner. Some Kassite seals can be distinguished by the appearance on them of a cross

 or  peculiar to this period. The **New Babylonian seals** were generally small, and their subjects and inscriptions do not differ materially from those of the First Dynasty. **Assyrian cylinder-seals** can only be distinguished with certainty where they reproduce characteristically Assyrian figures (*e.g.*, 83, 174, 329, 359, 422, 464). The most frequent subject is that of figures grouped about a tree. The ordinary themes from legends are also common. The use of the cylinder-seal was common all over Western Asia. The seals used in **Cappadocia** and by the **Hittites** show a greater tendency to divide the scenes into registers, and fill the field, than was common in Babylonia. Certain religious subjects are distinctive, *e.g.*, the gods standing on lions, carrying hammers, etc. (*e.g.*, 355, 358, 385, 391, 413). The **Phoenicians** of the eighth and seventh centuries borrowed Assyrian designs for use on cylinder-seals (see Table-Case, Semitic Room), and the **Persian seals of the Achaemenean Period** clearly show the predominance of Assyrian influence (*e.g.*, 84, 178, 183, 360, 361, 441). The cylinder-seal ceased to be used in Mesopotamia before the conquest of Alexander the Great, and the seal ring took its place.

2. Cylinder-seal inscribed with the name of **Khashkhamer**, viceroy of the city of Ishkun-Sin, and an address to **Ur-Engur**, king of Ur about B.C. 2300. The scene represents Ur-Engur or Khashkhamer being led into the presence of Sin, the Moon-god. [89,126.]

3. Cylinder-seal dedicated to Meslamtaea by Kilulla on behalf of the life of **Dungi**, king of Ur about B.C. 2280. The scene represents the king or Kilulla being led into the presence of the god. [89,131.]



Cylinder-seal of the reign of Ur-Engur, about B.C. 2300.
[Table-Case B, 2; 89,126.]

4. Cylinder-seal inscribed with the name and titles of **Gimil-Sin**, king of Ur about B.C. 2200. Presented by the late Sir H. C. Rawlinson, Bart., G.C.B., 1895. [91,023.]

5. Cylinder-seal engraved with a scene representing a priest or official standing in adoration before a bas-relief of an Assyrian king which has been set up near a sacred tree. Above the tree is the visible emblem of Ashur, the national god. [89,502.]

6. Persian cylinder-seal engraved with the figure of **Darius*** in his chariot hunting lions in a palm-plantation; above is the emblem of **Ahuramazda**, the national god of ancient Persia. The inscription gives his name and titles in the Persian, Susian, and Babylonian languages. [89,132.]



Cylinder-seal inscribed with the name of Darius in the Persian, Susian, and Babylonian languages.
[Table-Case B, 6; 89,132.]

7. Cylinder-seal engraved with a scene representing a male and female figure seated at the side of a tree bearing fruit; behind

* Probably Darius the Great, king of Persia from B.C. 521 to B.C. 485.

the woman is a serpent. This scene has been identified by some writers as the Babylonian equivalent of the **temptation of Eve** recorded in the Book of Genesis. [89,326.]

8. Cylinder-seal engraved with a scene in which **Uta-napishtim, the Babylonian equivalent of Noah** in the Book of Genesis, is being steered in an ark, or vessel, over the water of the Flood (see Table-case A). [89,349.]

9. Cylinder-seal engraved with a scene in which the Babylonian hero Uta-napishtim is conventionally represented standing in the ark. On each side of the waters of the Flood is a mythical being holding a rudder or steering-pole. [89,771.]

10. Cylinder-seal engraved with a representation of the Babylonian hero Uta-napishtim. The style of the engraving on this seal is most unusual, for the figure runs round the seal and not across it. [89,463.]

11. Cylinder-seal on which is engraved a scene depicting the **slaughter of the monster Tiâmat by the god Marduk** (Merodach), who is armed with a thunder-bolt and other weapons. This scene is described on the Fourth Tablet of the Creation Series (see Table-Case A). [89,589.]

12–40. A group of cylinder-seals, engraved with scenes in which **the mythical heroes Gilgamesh and Enkidu** are depicted in conflict with lions, bulls, and oryxes. Gilgamesh is represented as a mighty man of the chase, and Enkidu as a half-human monster with a bull's horns, legs, and tail. For an account of the legend of the deeds of Gilgamesh and Enkidu, see p. 218. [12,285, 22,427, 22,961, 22,964, 89,008, 89,046, 89,047, 89,057, 89,078, 89,079, 89,111, 89,118, 89,140, 89,147, 89,171, 89,219, 89,221, 89,226, 89,249, 89,272, 89,283, 89,308, 89,316, 89,348, 89,538, 89,692, 89,750, 89,751.]

41. Cylinder-seal engraved with scenes in which Gilgamesh and Enkidu are in conflict with a lion, and **Gilgamesh and Ur-Shanabi** are crossing the Ocean and **the Waters of Death** (see p. 219). [89,588.]

42. Cylinder-seal engraved with a mythological scene in which a god or hero is mounting upwards on the back of an eagle; this scene has been connected with **the legend of Etana** (see p. 209). [89,767.]

43. Cylinder-seal engraved with figures of human-headed bulls lying in a pasture, and bulls and other animals, birds, etc. This cylinder belongs to an extremely early period, and the material is a fine example of the lapis-lazuli that is supposed to have come from the neighbourhood of Elam. [22,962.]

44–46. Three cylinder-seals engraved with a scene representing the Sunrise, in which **Shamash the Sun-god** issues from **the portals of heaven,** which are opened for him by attendant deities. [89,110, 89,531, 89,548.]

47. Cylinder-seal engraved with a scene representing the worship of Shamash, the Sun-god, who is seated upon a throne. [89,257.]

48–50. Three important cylinder-seals engraved with mythological scenes, in which a **River-god** and a number of other deities are depicted. 48 is a particularly interesting example of early lapidary work; the inscription shows that it belonged to Adda, the scribe. [89,096, 89,115, 89,250.]



Cylinder-seal of Adda, the scribe, engraved with a mythological scene, about B.C. 2500.

[Table-Case B, 48; 89,115.]

51, 52. Two cylinder-seals engraved with mythological scenes in which certain gods are depicted in conflict. [89,119, 89,224.]

53. Cylinder-seal with a **bronze mount**, showing that the object was worn as an ornament; it could be rolled over wet clay when required. [89,319.]

54–56. Three cylinder-seals engraved with various scenes and inscriptions dedicating them to the Sun-god Shamash and his wife Ai. [86,266, 89,268, 89,284.]

57. Cylinder-seal engraved with figures of the god Ishum and the god Ninzadim. [89,017.]

58. Cylinder-seal engraved with a scene representing the worship of a deity, and inscribed with the names of the god Adad and his wife Shala. [89,251.]

59. Cylinder-seal engraved with a scene representing a suppliant worshipping the god Bêl and his wife the goddess Bêlit. [89,263.]

61. Cylinder-seal engraved with figures of the god Amurru and a worshipper, etc. Inscription: "Ibni-Amurru, son of Ilima-akhi, the "servant of Amurru." [89,002.]

62. Cylinder-seal engraved with a religious scene and the following **prayer** written in the Sumerian language: "O Marduk, "thou [great] Lord, thou Ruler of the Judgments of Heaven and "of Earth, unto Shuanishusia, thy servant who feareth thee, may thy "countenance be favourable." [89,001.]

63. Cylinder-seal engraved with figures of the god Amurru and a worshipper. Inscription: "Servant of Amurru." [89,007.]

64. Cylinder-seal engraved with figures of the god Nabû (Nebo) and a worshipper. Inscription: "Nabû-naṣir, the scribe, the son "of Taribatum, the servant of Nabû." [89,197.]

65. Cylinder-seal engraved with the figure of a worshipper. Inscription: "Ibni-Rammân, the son of Ili-turam, the servant of "Rammân." [89,266.]

66. Cylinder-seal engraved with figures of the god Nabû and a worshipper. Inscription: "Sin-eribam, the son of Sin-rimeni, the "servant of Nabû." [89,039.]

67. Cylinder-seal engraved with figures of the god Rammân, and a priest and a worshipper. Inscription: "Ili-turam, the son "of Ibku-Rammân, the servant of Rammân." [89,228.]

68. Cylinder-seal engraved with figures of the god Amurru and a worshipper, etc. Inscription: "Sin-taiar, the son of Sin-"imguranni, the servant of the god Amurru." [21,123.]

69. Cylinder-seal engraved with figures of the god Amurru and a worshipper. Inscription: "Lushtapa, the son of Zabil-Ilbaba, "the servant of Amurru." [89,230.]

70. Cylinder-seal engraved with figures of the god Nabû and a worshipper. Inscription: "Shamash-mushezib, the son of Shamash-"sharrum, the servant of Nabû." [89,077.]

71. Cylinder-seal engraved with the figure of a worshipper. Inscription: "Ili-usati, the son of Mannum-kîma-Rammân." [89,098.]

72. Cylinder-seal engraved with figures of the god Shamash and a worshipper. Inscription: "Sin-rabi, the son of Shamash-abi, the "servant of Shamash." [89,083.]

73. Cylinder-seal engraved with figures of a god and a worshipper. Inscription: "Marduk-mushteshir, the servant of the "gods Sin and Amurru." [89,242.]

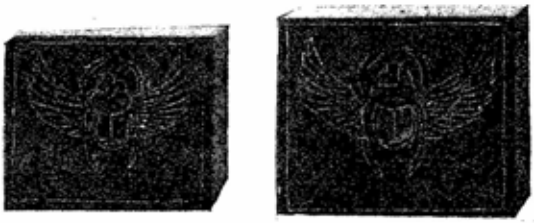
74. Cylinder-seal engraved with figures of the god Sin, and a priest and a worshipper. Inscription: "Iamanum, the son of "Iashubum, the servant of Sin." [89,265.]

480, 481. Broken agate cylinders inscribed with the name and titles of **Sennacherib**, king of Assyria, B.C. 705 to 681. [89,159, 89,910.]

Table-Case C.—Here are exhibited series of miscellaneous antiquities chiefly from Ḳuyûnjiḳ and Nimrûd. The most interesting are: **1, 2.** The contents of the shop of a worker in metals, consisting of lead handle of a jug, bronze ring, pieces of lead and silver, and a group of Persian sigli and coins from Lycia, Samos, Tyre, Aspendus, Cyprus, Sidon, Athens, and Aegina. **3.** Fragments of gilded terra-cotta. **4.** Fragments of lead pyrites. **5–8.** Assyrian whetstones. **9.** Bronze-copper **mould for making arrow-heads.** **10.** Bronze pectoral with the figure of the winged

Babylonian demon Pazuzu in high relief. [86,262.] **11.** Bronze plaque with figure of priest or eunuch. **12.** Silver bell with copper clapper. **13.** Bronze figure of a bearded man with his left arm round the neck of a dog.

14 and 15. Bronze weights inlaid in gold with figures of beetles; the smaller weighs 5 oz. 296 gr. and the larger 8 oz. 263 gr. They were found at Nimrûd, whither they were probably taken from Egypt.



Bronze weights inlaid in gold with figures of beetles. From Nimrûd. [Table-Case C, 14 and 15.]

16–21. Architectural ornaments. **22.** A necklace of faïence beads in the shape of pomegranates. **23–66.** A collection of necklaces formed of beads made of hard stone, porcelain, paste, crystal, shell, etc., of various periods.

Table-Case D.—Here are exhibited a miscellaneous collection of **gold objects, crystal** and hard stone objects, **flint knives, stone weapons** of the Chalcolithic Period, marble, **shell**, and ivory ornaments from Ḳuyûnjiḳ, Nimrûd, Muḳayyar (Ur), Abu Shaḥrên (Eridu), and Warka (Erech). **1–22.** Flint flakes from Muḳayyar. **23.** Blue paste cylinder, pierced, from the leg of a throne or chair of state. From Abu Ḥabbah (Sippar). **36.** Large gold ring with Aramaean inscription. **45 and 46.** Two large hollow metal armlets. **49–52.** Gold coins of Tiberius. From Ḳuyûnjiḳ. **58.** Pendant, the casing of gold and the core of some composition; the ends of the pivot are of mother-of-pearl. **75–92.** Gold masks and thin plates of gold for laying upon the eyes, mouths, and tongues of the dead. **118.** Eight diamond-shaped gold ornaments for a necklace (?). **120.** Gold necklace from Ḳuyûnjiḳ. **122, 123.** Pair of gold bracelets. **128.** Portion of a lapis-lazuli comb. **129.** A series of fragments of vessels, etc., in lapis-lazuli and objects in blue paste, *e.g.*, a beard, and a plaque with the figure of a winged goddess in high relief. **130.** Blue paste stibium tube ornamented with figures of birds. **131.** Chalcedony unguent pot. **132.** Agate bowl. **133.** Portion of an unguent box with inlaid rosettes. **134.** Portion of a chalcedony vase on which are cut the lion (**Sargon's mark**) and the inscription: "Palace "of Sargon, king of Assyria." **135–157.** Portions of the **crystal throne of Sennacherib**, and of bowls and other objects.

159. Pot for eye-paint, with three divisions, in the form of the body of a ram. **160.** Flint and obsidian flakes, and fragments of flint saws from Warka. **161–171.** A series of **celts** in chert, nefrite, etc. **172–181.** Human and animal eyes made of stone with inlays. Of special interest is **174**, a white marble eye with lapis-lazuli pupil set in a stone socket. **183.** Fragment of bone with Pehlevi inscription written upon it. **184.** An oyster-shell ornamented with a design in dots. **185–187.** Large shell and two fragments decorated with floral designs in outline, and figures of men on horseback. **188.** Shell with design in annules. **189.** Bone figure of the Babylonian Ishtar. **190.** Stone head of boar (?), probably the handle of a vessel. **191.** Stone figure of an animal with its head on its paws. **192.** Stone bust of a woman. **194.** Bone handle of a **mirror.** **195.** Ivory head of a lion. Fine work. **198.** Ivory vase with two lugs. **199.** Bone **spoon.** **200.** Mace-head of **Shalmaneser III.** **201–205.** Bone **hair-pins.** **207–211.** Objects in ivory. **212–218.** Stone axe-heads and terra-cotta axe-heads and crescent-shaped objects. From Ur. **219.** Bronze figure of a bearded, seated man. **220.** A pair of bracelets, one bronze and one silver. **222.** Faces, ears, arms and leg and foot, and foot, from two Assyrian ivory figures of kings or priests. By the side are fragments of the gold ornaments which were on the figures when complete. **223.** Green-stone object with eight sides, which was dedicated as a **votive offering** in the temple of the Sun-god in the city of Sippar. One end is rounded and the other is fixed into a bronze socket made in the shape of the head of a ram, the nose of which terminates in a ring. The eyes were inlaid with precious stones. The inscription upon it states that it was dedicated to Shamash, the Sun-god, by **Tukulti-Mer**, king of Khana, an important country which lay on both sides of the Euphrates, west of Assyria. The date of this king is unknown.

Table-Case F.—A collection of six hundred and sixty-seven seal-rings, seal-cones pierced for suspension on metal rings, and bezels of rings in sard, niccolo, agate, carnelian, chalcedony, lapis-lazuli and other precious stones. The **objects portrayed** on the gems are:—1. Busts of noblemen and noblewomen. 2. Figures of animals and birds and reptiles. 3. Mythological beings, Pegasus being the most common. 4. Palm-branches and hands holding flowers. 5. Monograms composed of symbols of mystical import. The **inscriptions** are in the Pehlevi character and generally give the names of the owners of the gems; occasionally a word meaning "good luck" is found on them, and the statement "God is." The inscriptions are written in a script which is derived from a Semitic alphabet, probably Syriac. The greater number of these inscribed stones belong to the Sassanian Period (A.D. 226–632). **665–667** are **modern copies** presented by the late Sir John Evans, K.C.B.

Note to p. 221.

The five terra-cotta figures of dogs exhibited in Table-Case A (65–69) in the Assyrian Room have been usually considered to be models of the hunting dogs of Ashur-bani-pal. But it is now known that the Assyrians were in the habit of burying figures of dogs of different colours under the thresholds of their houses, so that the spirits of the dogs might repel the attacks of such evil spirits as tried to make an entry into the houses. The number of figures of dogs buried under a house was usually ten, and they were arranged five on each side of the doorway. Each dog among the five on each side of the doorway was of a different colour, viz., white, grey, spotted, red, and black. Traces of these colours remain on the models of the dogs in the Assyrian Room.

LIST OF KINGS.

I.

A LIST OF SUMERIAN AND BABYLONIAN KINGS.

KINGS BEFORE THE FLOOD (*according to Berossus*).

Of BABYLON.

Alôros

Alaparos

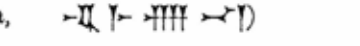
Of PAUTIBIBLIA (i.e., *Sippar*).

Amêlôn

Ammenôn (*perhaps* En-me-nun-na,)

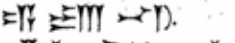
Megalaros

Daônos "a shepherd," (*perhaps* E-ta-na, ).

Euedôrachos (*probably* En-me-dur-an-ki, )

Of LARAK.

Amempsinos

Otiartes, Opartes, (*perhaps* Ubara-Tutu, )

Xisûthros (*probably* Khasis-atra, *or* 
At-ra-kha-sis,

KINGS AFTER THE FLOOD.

(*According to Berossus.*)

Euêchios,

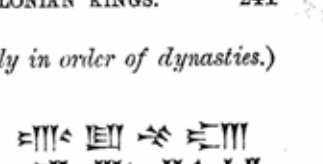
Chômasbêlos

A comma following a king's name indicates that he was succeeded by his son.

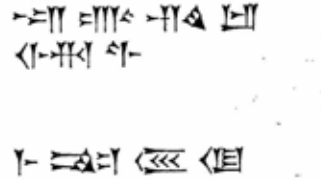
(*According to native records, approximately in order of dynasties.*)

Of KISH.

Galumum
Zugagib
Arpi, "*son of a plebeian*"
Etana, "*a shepherd*," (*cf.* Daônos, *above*)
Enmenunna, (*cf.* Ammenôn, *above*)
Melam-Kish
Barsalnunna
(And 16 other kings.)

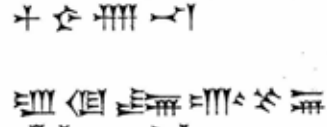


Of ERECH. **Meskingasher**,
Enmerkar
(The god) **Lugal-banda**
(The god) **Dumuzi** *i.e.*, Tammuz
(The god) **Gilgamesh**
(And other kings.)



Of UR.

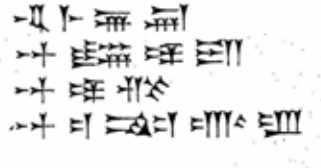
Mesannipada
Meskiagnunna
Elulu
Balulu



Of AWAN (*not preserved*).
Of UR „ „
Of KISH „ „
Of KHAMAZI „ „

Of KISH.

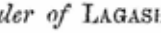
U-tug
Mesilim
Ur-zag-e
Lugal-tarsi
Enbi-Ishtar
(And other kings.)

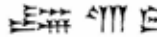


Contemporary ruler of LAGASH.

Lugal-shag-engur

Of ERECH.

En-shakush-anna 

Lugal-kigubni-dudu 

Lugal-kisalsi

Of ADAB.

Lugal-anna-mundu

Lugal-da-lu 

(And other kings.)

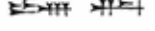
Of MARI.

Anpu 

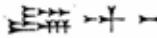
(And other kings.)

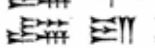
Contemporary rulers of LAGASH.

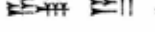
About B.C. 3000.

Ur-Ninâ, 

Akurgal,

Eannadu 

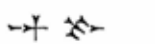
Enannadu I, 

Entemena, 

Enannadu II (*See* Enannadu I.)

Enetarzi

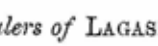
Enlitarzi

Lugal-anda 

About B.C. 2700. **Urukagina**

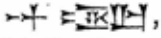
„ B.C. 2650. **Engilsa**

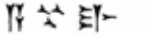
Contemporary rulers of UMMA. About B.C. 2900–2800.

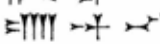
Surush-kîn 

E-abzu

Ush

Enakalli 

Urlumma 

Illi 

Of AKSHAK (about B.C. 2900–2800).

Kalam-zi	30 years	
Kalam-dalulu	12 „	
Ur-ur	6 „	
Puzur-Sakhan	20 „	
Ishuil,	24 „	
Gimil-Sin	7 „	

Of KISH (about B.C. 2800–2700).

Ellit-Bau, (queen)	? years	
Puzur-Sin,	25 „	
Ur-Ilbaba	6 „	
Zimudar,	30 „	
Uziwadar	6 „	
Elmuti	11 „	
Imu-Shamash		
Nania		

Of ERECH (about B.C. 2720–2695).

Lugalzaggisi	25 years	

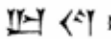
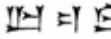
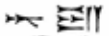
Contemporary rulers of UMMA.

Ukush	
Kur-shesh	

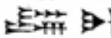
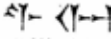
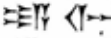
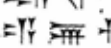
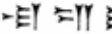
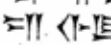
Of AGADE (about B.C. 2700–2500).

Sargon (Sharru-kîn),	55 years	
Rimush,	15 „	
Manishtusu	7 „	
Narâm-Sin	56 „	
Shar-gali-sharri	24 „	
Igigi	4 „	
Imi	4 „	
Nanum	4 „	
Ilulu	4 „	
Dudu,	21 „	
Shu-dur-kib (?)	15 „	

Of ERECH (about B.C. 2500–2475).

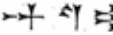
Ur-nigin,	3 years	
Ur-gigir	6 „	
Kudda	6 „	
Puzur-ili	5 „	
Ur-Utu	6 „	

Of GUTIUM (about B.C. 2475-2350).

Imbia	
Ingishu	
Warlagaba	
Iarlagash	
Erridu-pizir	
Lasirab	
Siûm	
Saratigubisin	
Tirigân	

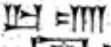
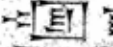
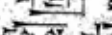
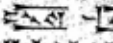
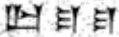
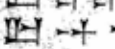
(And 12 other kings.)

Of ERECH (about B.C. 2350– ?).

Utu-khegal	

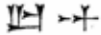
(And other kings.)

Some contemporary rulers of LAGASH.

Lugal-ushumgal	
Ur-e	
Puzur-mama	
Ugme	
Ur-mama	
Ur-Bau	
Nammakhni	
Ur-gar	
Dug-azag	
Lu-Bau	
Lu-gula	

Some contemporary rulers of LAGASH—*continued.*

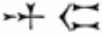
About B.C. 2350.

Gudea.		
Ur-Ningirsu		
Ur-Lama		
(And others.)		

Of UR (about B.C. 2300–2180).

Ur-Engur,	18 years	
Dungi,	58 „	
Bur-Sin I,	9 „	
Gimil-Sin,	7 „	
Ibi-Sin	25 „	

Of ISIN (about B.C. 2180–1955).

Ishbi-Irra,	32 years	
Gimil-ilishu,	10 „	
Idin-Dagan,	21 „	
Ishme-Dagan,	20 „	
Libit-Ishtar	11 „	
Ur-Enurta,	28 „	
Bur-Sin II,	21 „	
Iter-pisha	5 „	
Irra-imitti	7 „	
?	6 months	
Enlil-bani	24 years	
Zanbia	3 „	
?	5 „	
?	4 „	
Sin-magir,	11 „	
Damiḳ-ilishu,	23 „	

Contemporary kings of LARSA (about B.C. 2180–1920).

Naplanum	21 years	
Emiṣu	28 „	
Samûm	35 „	

Contemporary kings of LARSA (about B.C. 2180–1920)—*continued.*

Zabaia	9 years	
Gungunum	27 „	
Abi-sarê	11 „	
Sumu-ilum	29 „	
Nur-Adad	16 „	
Sin-idinnam	6 „	
Sin-iribam	2 „	
Sin-iḳisham	5 „	
Ṣilli-Adad	1 year	
Warad-Sin	12 years	
Rîm-Sin	61 „	

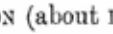
Contemporary king of KISH.

Ashduni-arim	

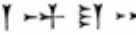
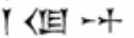
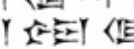
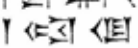
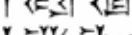
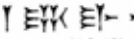
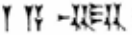
FIRST DYNASTY OF BABYLON (about B.C. 2050–1750).

Sumu-abu(m)	14 years	
Sumu-la-ilum,	36 „	
Zabum,	14 „	
Apil-Sin,	18 „	
Sin-muballiṭ,	20 „	
Khammurabi,	43 „	
Samsu-iluna,	38 „	
Abi-eshu',	28 „	
Ammi-ditana,	37 „	
Ammi-zaduga,	21 „	
Samsu-ditana	31 „	

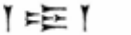
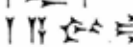
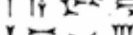
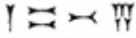
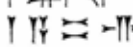
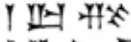
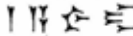
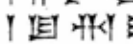
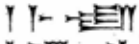
Contemporary kings of ERECH.

Sin-gashid	
Sin-gamil	
An-am	

SECOND DYNASTY (about B.C. 1885–1520).

Iluma-ilum	60 years	
Itti-ili-nibi	56 „	
Damḳi-ilishu	36 „	
Ishkibal	15 „	
Shushshi	25 „	
Gulkishar,	55 „	
Peshgal-daramash,	50 „	
A-dara-kalama	28 „	
Ekur-ul-anna	26 „	
Melam-kurkura	7 „	
Ea-gamil	9 „	

THIRD (KASSITE) DYNASTY (about B.C. 1750–1170).

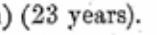
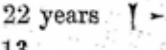
Gandash,	16 years	
Agum I	22 „	
Kashtiliash I,	22 „	
Ushshi		
Abi-rattash,		
Tazzi-gurumash,		
Agum-kakrime (Agum II)		
Kurigalzu I		
Meli-Shipak I		
Burnaburiash I		
⋮		
Kara-indash I		
Kadashman-Enlil I		
Burnaburiash II		(*See* Burnaburiash I.)
Kara-indash II		(*See* Kara-indash I.)
Kadashman-Kharbe I		
Kurigalzu II		(*See* Kurigalzu I.)

* The space enclosed by the bracket contained 15 kings altogether, but their names and order are still uncertain.

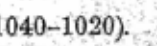
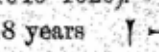
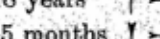
THIRD (KASSITE) DYNASTY (about B.C. 1750–1170)—*continued.*

Nazi-marattash,	
Kadashman-Turgu,	
Kadashman-Enlil II	(*See* Kadashman-Enlil I.)
Kudur-Enlil,	
Shagarakti-Shuriash,	
Kashtiliash II	(*See* Kashtiliash I.)
Enlil-nadin-shumi	
Kadashman-Kharbe II	(*See* Kadashman-Kharbe I.)
Rammân-shum-iddina	
Rammân-shum-naṣir,	
Meli-Shipak II,	(*See* Meli-Shipak I.)
Marduk-apal-iddina I	
Ilbaba-shum-iddin	
Bêl-nadin-akhi	

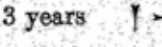
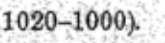
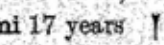
FOURTH DYNASTY (about B.C. 1170–1040).
(2 kings uncertain) (23 years).

Nebuchadnezzar I		
Enlil-nadin-apli		
Marduk-nadin-akhê		
Itti-Marduk-balaṭu		
Marduk-shapik-zêr-mâti		
Rammân-apal-iddina	22 years	
(2 doubtful names)	13 „	
Nabu-shum-libur	8 „	

FIFTH DYNASTY (about B.C. 1040–1020).

Simmash-Shipak	18 years	
Ea-mukin-zeri	5 months	
Kashshu-nadin-akhi	3 years	

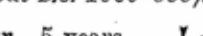
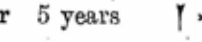
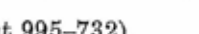
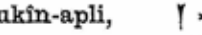
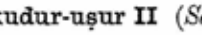
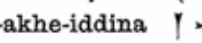
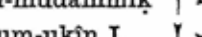
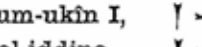
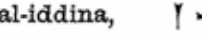
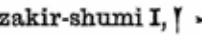
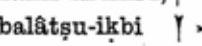
SIXTH DYNASTY (about B.C. 1020–1000).

E-ulmash-shakin-shumi	17 years	
Enurta-kudur-uṣur I	3 „	
Shiriḳtum-Shuḳamuna	3 months	

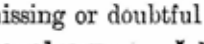
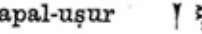
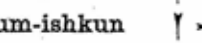
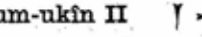
SEVENTH DYNASTY (about B.C. 1000–995).

	Mar-biti-apal-uṣur 5 years	

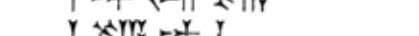
EIGHTH DYNASTY (about 995–732).

	Nabu-mukîn-apli,	
	Enurta-kudur-uṣur II	(*See* Enurta-kudur-uṣur I.)
	Mar-biti-akhe-iddina	
	Shamash-mudammiḳ	
	Nabu-shum-ukîn I,	
	Nabu-apal-iddina,	
	Marduk-bel-usate	
	Marduk-zakir-shumi I,	
	Marduk-balâṭṣu-iḳbi	
	Bau-akh-iddin	
	(6 missing or doubtful names.)	
	Marduk-apal-uṣur	
	Eriba-Marduk	
	Nabu-shum-ishkun	
747–734.	**Nabu-naṣir,**	
733–732.	**Nabu-nadin-zeri**	
732.	**Nabu-shum-ukîn II**	

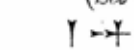
RULE OF ASSYRIAN KINGS AND THEIR DEPENDENTS IN BABYLON.
(B.C. 732–606.)

731–729.	**Ukin-zer**	
728–727.	**Pulu (Tiglath-pileser III)**	
726–722.	**Ululai (Shalmaneser V)**	
721–710.	**Marduk-apal-iddina II**	
709–705.	**Sargon (II of Assyria),**	(*See* Assyrian list.)
705–703.	**Sennacherib**	» »
703.	**Marduk-zakir-shumi II**	
703–702.	**Marduk-apal-iddina II**	(Regained the throne.)
702–700.	**Bel-ibni**	
699–694.	**Ashur-nadin-shumi**	

RULE OF ASSYRIAN KINGS, ETC., ETC.—*continued.*

B.C.		
693–692.	**Nergal-ushezib**	
692–689.	**Mushezib-Marduk**	
688–681.	**Sennacherib,**	(Reigned again in person.)
680–669.	**Esarhaddon,**	(*See* Assyrian list.)
668–648.	**Shamash-shum-ukîn**	
647–626.	**Kandalanu**	
625–610.	**Sin-shum-lishir** **Ashur-etil-ilâni** **Sin-shar-ishkun**	(*See* Assyrian list.)
606.	*Overthrow of Assyria by the Medes.*	

NEW BABYLONIAN EMPIRE (B.C. 625–538).

B.C.		
625–604.	**Nabopolassar,**	
604–561.	**Nebuchadnezzar II,**	
561–559.	**Awel-Marduk (Evil-Merodach)**	
559–556.	**Neriglissar,**	
556–555.	**Labashi-Marduk**	
555–538.	**Nabonidus**	

LIST OF KINGS.

II.

A LIST OF THE KINGS OF ASSYRIA.

About B.C.

Ititi

Ushpia, or **Aushpia**

Kikia

Belkapkapi

(The chronological relations of the above to one another and to the following are unknown.)

2200. **Zariku**

Shamshi-Adad I

Ashur-bel-shame

Puzur-Sin

Ashur-bel-sharrani

Puzur-Ashir I

Shalim-Akhum

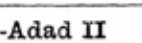
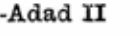
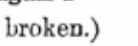
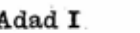
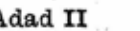
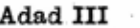
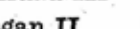
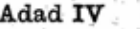
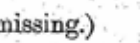
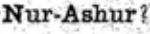
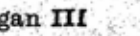
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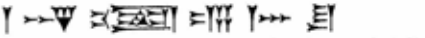
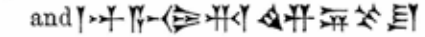
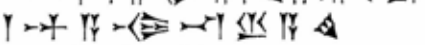
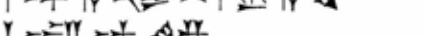
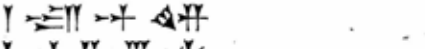
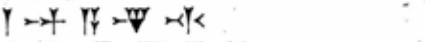
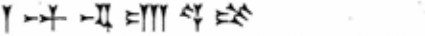
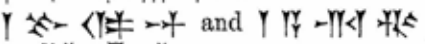
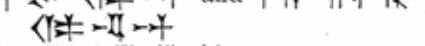
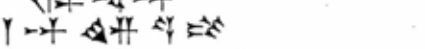
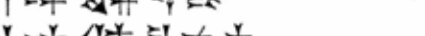
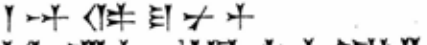
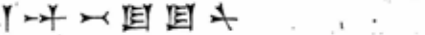
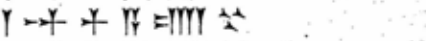
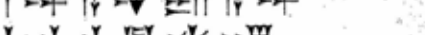
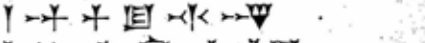
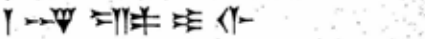
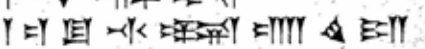
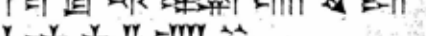
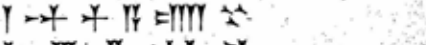
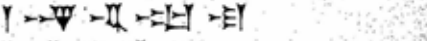
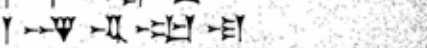
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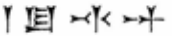
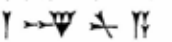
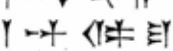
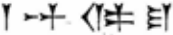
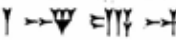
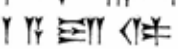
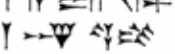
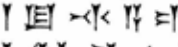
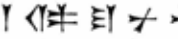
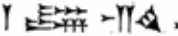
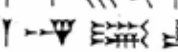
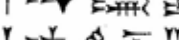
Ikunum

Sargon I (**Sharru-kîn**)

Puzur-Ashir II

About B.C.	**Akhi-Ashir**	
	Rim-Sin	
	Erishu II	
1840.	**Shamshi-Adad II**	
	Ishme-Dagan I	
	(Name broken.)	
	Rimush	
	Adasi	
	Belbani	
	Shabai	
	Sharma-Adad I	
	Gizil (?)-Sin	
	Zimzai	
	Lulla	
	ŠI-Ninua	
	Sharma-Adad II	
	Erishu III	
1630.	**Shamshi-Adad III**	
	Ishme-Dagan II	
	Shamshi-Adad IV	
	(Name missing.)	
	Puzur-Ashir III	
	Bel-naṣir I	
	Nur-ili (or **Nur-Ashur**?)	
	Ishme-Dagan III	
	Ashir-nirari I	
	Puzur-Ashir IV	
		and 
	Bel-naṣir II	
	Ashir-rabi I	
	Ashir-nirari II	
	Ashur-bel-nisheshu	

About B.C.	**Ashur-rim-nisheshu**	 and 
	Ashir-nadin-akhi	
	Eriba-Adad	
1380–1340.	**Ashur-uballiṭ**	
1340–1325.	**Bel-nirari**	
1325–1310.	**Arik-den-ili**	 and 
1310–1280.	**Adad-nirari I**	
1280–1260.	**Shalmaneser I**	
1260–1230.	**Tukulti-Enurta I**	 and 
1230–1213.	**Ashur-nadin-apli**	
B.C.		
1213–1208.	**Ashur-nirari III**	
1207–1203.	**Bel-kudur-uṣur**	
1202–1176.	**Enurta-apal-ekur I**	
1175–1141.	**Ashur-dân I**	
1140–1138.	**Enurta-tukulti-Ashur**	
1137–1128.	**Mutakkil-Nusku**	
1127–1116.	**Ashur-resh-ishi I**	
1115–1103.	**Tiglath-pileser I**	
1102–1093.	**Enurta-apal-ekur II**	
1092–1076.	**Ashur-bel-kala**	
1075–1069.	**Bel-rabi**	
1068–1062.	**Ashur-bel-kala**	
1061–1056.	(Name broken.)	
1055–1050.	**Shamshi-Adad V**	
1049–1031.	**Ashur-naṣir-pal I**	
1030–1019.	**Shalmaneser II**	
1018–1013.	**Ashur-nirari IV**	
1012–967.	**Ashur-rabi II** **Ashur-resh-ishi II**	 
966–934.	**Tiglath-pileser II**	
933–912.	**Ashur-dân II**	

B.C.		
911–890.	**Adad-nirari II**	
889–884.	**Tukulti-Enurta II**	
883–859.	**Ashur-naṣir-pal II**	
859–824.	**Shalmaneser III**	
824–810.	**Shamshi-Adad VI**	
810–782.	**Adad-nirari III**	
781–772.	**Shalmaneser IV**	
772–764.	**Ashur-dân III**	
763–754.	**Adad-nirari IV**	
754–745.	**Ashur-nirari V**	
745–727.	**Tiglath-pileser III**	
727–722.	**Shalmaneser V**	
722–705.	**Sargon II**	
705–681.	**Sennacherib**	
681–669.	**Esarhaddon**	
668–626.	**Ashur-bani-pal**	
About B.C.		
625.	**Ashur-etil-ilâni**	
615.	**Sin-shar-ishkun**	

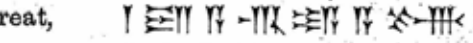
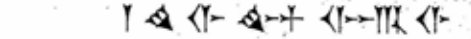
606. **Capture of Nineveh by the Medes and Babylonians.**

LIST OF KINGS.

III.

A LIST OF PERSIAN KINGS OF BABYLON.

PERSIAN KINGS OF BABYLON (B.C. 538–331).

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521–485.	**Darius the Great,**	
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465–424.	**Artaxerxes I**	
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424–404.	**Darius II**	(„ Darius the Great.)
404–359.	**Artaxerxes II,**	(„ Artaxerxes I.)
359–338.	**Artaxerxes III,**	(„ „ „)
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Conquest of Babylon by Alexander the Great.

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